Vol. LVII. No. 5 November, 1917

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

BX
801
.E17
v.57
no.5

CONTENTS

THE SERMON, THE CONGREGATION, AND THE PREACHER 465
The Very Rev. WILLIAM J. KERBY, S.T.L., Ph.D., Catholic University, Washington, D.C.
THE CORRESPONDENCE OF SAINT AUGUSTINE AND SAINT JEROME—A STUDY 476
The Rev. FRANCIS E. TOURSCHER, O.S.A., D.D., Villanova, Pa.
THE NEW CODEX OF CANON LAW. II. De Rebus 492
The Very Rev. Mgr. A. B. MEEHAN, D.D., J.U.D., St. Bernard's Sem'y, Rochester, N. Y.
FRANCIS SUAREZ: THE MAN AND HIS HISTORY 512
The Rev. JAPHETH S. JOLLAIN, S.J., St. Louis University, St. Louis, Missouri.
FATHER HUGO OBERMAIER. The Time and Place of the Cave Man in World History 523
JAMES J. WALSH, K.C.St.G., M.D., Ph.D., New York City.
PART OF CANON LAW NOW IN FORCE 541
NEWMAN'S ARGUMENT FROM CONSCIENCE FOR THE EXISTENCE OF GOD 543
I. The Rev. J. C. HARRINGTON, St. Paul. Minnesota. 544
II. The Rev. JOHN J. TOOHEY, S.J., Georgetown University, Washington, D. C. 549
BENEDICTION WITH CIBORIUM 557
PASTOR'S ABSENCE FROM HIS PARISH 557
PRIEST ASSISTING AT RE-MARRIAGE AFTER DIVORCE 558
CANTICLE "BENEDICITE" AFTER MASS 559
FORMAL OBJECT OF DEVOTION TO THE SACRED HEART 560
THE "ACTA APOSTOLICAE SEDIS" 561
REPEATING EXTREME UNCTION 562
THE SIGNIFICANCE OF WEARING THE SCAPULARS 563
RECENT BIBLE STUDY: Christological Theories, 26: Ritschlianism, 2. 565
The Rev. WALTER DRUM, S.J., Woodstock College, Maryland.

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1917: American Ecclesiastical Review—The Dolphin Press
Subscription Price: United States and Canada, $3.50; Foreign, 15 shillings ($3.65)
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P. Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

St. Bernard's Seminary O-Neh-Da Vineyard

ALTAR WINE

For Sacramenta Purposes

ON account of the increased cost of labor and of materials used in shipping Altar Wines and of a recently imposed government tax we find it necessary to revise our prices as indicated below.

We take occasion to call attention to the reliability of the wine and to its superior qualities. The wine is made according to the rules of the Church **under the personal supervision of the Right Reverend Thomas F. Hickey, Bishop of Rochester, who gives his guarantee to the purity of the wine.** It is both licit and valid matter for the Holy Sacrifice of the Mass.

Revised List—Spring of 1916

GRADES AND PRICES

Ordinary Altar Wine, made from Concord, Catawba and Worden grapes,
Bottled, 5 gallons in 25 bottles.....$ 8.00
In bulk, 1 keg 10 gallons. 12.50
In bulk, 1 keg 23½ gallons..... 27.00
In bulk, 1 barrel 46 gallons 50.00

Elvira Altar Wine, made exclusively from the Elvira grape, sold only in bottles,
5 gallons in 25 bottles 9.00

Superior Altar Wine, made exclusively from Delaware, Brighton or Salem grape, sold only in bottles,
5 gallons in 25 bottles..... 16.00

War Tax Additional. **No Dealer has this Wine for sale.**

Kindly advise method of transportation—Freight or express.

Address all communications to REV. M. J. NOLAN, Chancellor, 72 Frank Street, Rochester, N. Y.

ALTAR WINES BEYOND DOUBT

For Sacramental Purposes

L'ADMIRABLE
Per gal., $2.00
Per doz., $6.25

NOVITIATE
Per gal., $1.50
Per doz., $5.25

VILLA JOSEPH
Per gal., $1.10
Per doz., $4.25

MALVOISIE
Per gal., $1.10
Per doz., $4.25

War Tax Additional

(COPY)

SACRED HEART NOVITIATE
Los Gatos, Cal., January 2nd, 1917.

THE BARNSTON TEA COMPANY, 6 Barclay Street, New York.

Gentlemen: The year 1916 has been a record-breaker in the sales of our well-guaranteed Altar wines owing to your untiring efforts to place before the Clergy of the United States the ever reliable productions of our vineyards.

Our books show that we shipped to you during the past twelve months:

13,378	Gallons	Sweet Novitiate
4,608½	Gallons	Villa Joseph
3,090	Gallons	Malvoisie
3,030	Gallons	L'Admirable

Our two wine cellars hold thousands of gallons, ready for shipment in 1917, and we hope that the Reverend Clergy will appreciate your reliability more and more, and will make it a point to secure their Altar Wine from your company.

Thanking you most cordially for the faithful and most conscientious performance of your duties as our sole Eastern Agent,

Very sincerely yours, THE SACRED HEART NOVITIATE,

Jos. M. Piet S.J.

Pres.

Sole Eastern Agents

Barnston Tea Company, 6 Barclay St., New York

Established 1870

Forty-seven Years as Dealers in Valid and Licit

ALTAR WINES

For Sacramental Purposes

The Donnelly Brothers

respectfully call attention to their popular Altar Wines, popular because of their proven purity and agreeableness for use when fasting.

"Collegiate" "San Patricio" "Jurancon"
"Vin de Tours" "Pureza"

Satisfaction Guaranteed. ***A Trial Order Solicited.***

The Donnelly Brothers, Troy, N. Y.

CONTENTS CONTINUED

ANALECTA:

ACTA BENEDICTI PP. XV:
Foederi Missae Quotidianae in Archidioecesi Neo-Eboracensi Indulgentiae et Privilegia in perpetuum conceduntur 535

ACTA OFFICIORUM:
De Praescriptis aliquorum Codicis Canonum 537

S. CONGREGATIO DE SEMINARIIS ET DE STUDIORUM UNIVERSITATIBUS:
De Novo Iuris Canonici Codice in Scholis proponendo 537

SACRA POENITENTIARIA APOSTOLICA (Sectio de Indulgentiis):
Dubia Circa Altaria privilegiata et Missas in eis celebrandas 538

ROMAN CURIA:
List of Recent Pontifical Appointments 539
Division and Erection of Some Dioceses in Australasia 540

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 541
Part of Canon Law Now in Force 541
Newman's Argument from Conscience for the Existence of God 543
I. The Rev. J. C. Harrington, St. Paul, Minnesota. 544
II. The Rev. John J. Toohey, S.J., Georgetown University, Washington, D. C. 549
Benediction with the Ciborium 557
Pastor's Absence from His Parish 557
Priest Assisting at Re-marriage after Divorce 558
Canticle "Benedicite" after Mass 559
Formal Object of Devotion to the Sacred Heart 560
The "Acta Apostolicae Sedis" 561
Is this Cemetery Blessed? 561
Repeating Extreme Unction 562
The Significance of Wearing the Scapulars 563

ECCLESIASTICAL LIBRARY TABLE:

Recent Bible Study: Christological Theories, 26. Ritschlianism, 2.
(*The Rev. Walter Drum, S.J., Woodstock College, Maryland.*) 565

CRITICISMS AND NOTES:

Fletcher: The Nature and History of the Bible 576
Cronin: The Science of Ethics—Vol. II: Special Ethics 576
Heuser: Canon Sheehan of Doneraile 581
Vassall-Phillips: The Work of St. Optatus against the Donatists 585
——: The Catholic Encyclopedia and Its Makers 586
Sellars: The Essentials of Philosophy 586

LITERARY CHAT 588

BOOKS RECEIVED 591

"FATHER PAT" AMONG THE TOTS AT THE CONVENT SCHOOL

BY THAT familiar name and style was the author of *My New Curate* known to his parishioners. The story of his life is teeming with interest and edification, especially for his wide circle of friends among the priests of America. It was for them that he wrote his best books, and he frequently acknowledged the debt of gratitude he owed them.

CANON SHEEHAN OF DONERAILE

The Story of an Irish Parish Priest as told briefly by himself in Books, Personal Memoirs and Letters. By the Rev. Herman J. Heuser, D. D., Overbrook Seminary, Philadelphia. With Portraits and other Illustrations. Longmans, Green, and Company, New York.

Price, $3.50 net

Orders received at this office, The Dolphin Press, 1305 Arch Street, Philadelphia

---

ANOTHER VOLUME OF PARTICULAR INTEREST TO THE REVEREND CLERGY IS THE THIRD VOLUME OF

Catholic Churchmen in Science

By James J. Walsh, K.C.St.G., Litt.D., Sc.D., M.D.

The Middle Ages, the Renaissance, the Eighteenth and the Twentieth Century are represented in this volume by sketches of the lives of Churchmen who found the time to do work in Science that has made their names immortal in history.

This book, like the one mentioned above, will be ready by the middle of the month, and naturally suggests itself as an appropriate Christmas gift.

Price, $1.00 net.

1305 Arch Street **THE DOLPHIN PRESS** **Philadelphia, Pa.**

THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. VII.—(LVII).—NOVEMBER, 1917.—No. 5.

THE SERMON, THE CONGREGATION, AND THE PREACHER.

THE ideal result of preaching is realized when an excellent sermon is preached to a sympathetic congregation by a capable preacher. If fault be found in the sermon or the congregation or the preacher, effort is to that extent wasted. Only in the happy conjunction of all three elements do we find full spiritual profit. A good sermon is a blessing to all who hear it. A dull sermon is an affliction. A congregation which takes a mistaken attitude toward preaching will rarely find spiritual profit in any sermon whatsoever. A congregation may be well disposed and an excellent sermon may be at hand. If it is delivered badly it becomes a spiritual trial. If it is delivered well it is an inspiration. Many of those who find indiscriminate fault with preaching overlook the fundamental fact that at best the preacher can control only himself and his sermon. He cannot control the general attitude of the congregation. Of course, the charms of intelligence and eloquence are supreme. The exceptional preacher blessed with both gifts will nearly always dominate any congregation which he addresses. But the average preacher who might be highly effective with a sympathetic congregation is baffled when his gifts are not great enough to overcome perverted attitudes toward preaching in general. When the spiritual sense is dulled and flippant indifference is widespread, no preaching will avail.

THE SERMON.

It is not easy to discover the exact place of the sermon in our organized religious life. Whether its mission is to convey instruction, to chasten the sinner, to deal from an apologetic

standpoint with Catholic dogma, to serve as an agency for high moral appeal and spiritual awakening, is not quite clear to either the average preacher or the average congregation. Perhaps it is the function of the sermon to do all of these and anything else in addition which will promote the welfare of souls. Nevertheless a clear understanding of the uses of the sermon is necessary if it is to be efficacious. Fairly wide inquiry made among the laity and the clergy failed to bring forth any clear understanding of what preaching had meant in the lives of those consulted. The uses of oratory vary as times vary. Hence, the uses of the sermon in organized Church life will change in response to changed conditions. Sermons in Sunday newspapers, enriched by every charm of style and scholarship, kill interest in an indifferent sermon from the pulpit, particularly if the preacher is indifferent to the power of both style and scholarship.

The circumstances of Sunday Mass have played havoc with preaching. Where a congregation is large and Mass is celebrated every hour from sunrise until noon, one congregation must depart before another enters. Promiscuous announcements must be made. Many Communions must be distributed. The forenoon schedule is prepared so exactly that only ten or twelve minutes will be allowed for a sermon. The preacher vies with the congregation in eagerness to be done with it. If there is leisure for a longer sermon at a late Mass or in the evening, there is little disposition to welcome it, and there are systematic efforts to avoid it. The sermon is crowded into such narrow quarters that it loses prestige. It is in bad repute. On the whole, people take an attitude of mild suspicion or amiable toleration toward it. A joke went the rounds of the press recently to the effect that short sermons, "sermonettes", are very popular in summer—and also in autumn, winter, and spring. On a certain occasion a lecturer was invited to address a highly educated audience. A member of the committee which extended the invitation told him that the lecture might be moral, provided it was not offensive. He chose a literary subject in whose title the word "virtue" appeared. He lectured to empty seats. He was informed later that the prospective audience feared that a sermon was to be preached and remained away.

To an extent preaching has lost its prestige among clergymen themselves. The habit of preaching without preparation, and the pleasant tone in which we invite a fellow priest to "say a few words", indicate that we have failed to hold the sermon secure in its high place as the historical method of expounding Revelation and rousing human hearts to supreme efforts in their sanctification. Long sermons, unreasonable sermons, tiresome sermons, superficial sermons, preached without judgment and at times without heart, have done their share in reducing the pulpit from its high Christian estate to a lowly place which robs it of so much of its power.

Let no one think for a moment that all of the fault may be laid upon the shoulders of the clergy. Far from it. When preaching is supported by current social indignations and aspirations it is powerful to the highest degree. But when the indignations of society do not concern themselves about the sins of the world, and our aspirations set the things of the soul far distant in the perspective of life, the preacher faces a situation which average ability in the pulpit cannot master. If the world loses the sense of truth and becomes indifferent to error of whatsoever kind, he who preaches truth may expect but little enthusiasm from those who hear. A related situation occurs as regards standards and doctrines which touch life directly. We live in a time of colossal social injustice. But exact determination of justice baffles the genius of the race. The attempts of the United States government during these days to fix prices show us the imperative need of exact standards and the practical impossibility of determining them. Now in as far as the preacher takes up questions of social injustice he will be driven to speak in very general and vague terms. This will give his preaching a certain emotional force, but it will do little in furnishing the direction needed for the formation of conscience in everyday life. Again, the average congregation represents every walk in life and many rugged social contrasts. It is difficult to preach with direct force without appearing to give very great offence which will be understood without difficulty. Nathan's direct method with David was in personal contact, not in a sermon. As a result of circumstances of these kinds sermons gravitate toward individual personal aspects of morality and toward general terms. This sets

the pulpit in second place in the formation of the conscience of the world, and it places every preacher who enters the pulpit under a discouraging handicap.

The sermon should be studied in the light of all of its bearings in our organized religious life. There is much difference between the early morning five-minute instruction and a powerful sermon delivered on a great occasion. There will be differences in style, spirit, and content between the familiar talk to a sodality or other parish organization on the one hand and a general congregation on the other. There will be many differences between an instruction on points of doctrine and a profound moral appeal intended to set forth the ideals of Christian life in their most compelling splendor. Our failure to recognize these differences and to adapt, with thoughtful care, style, content, and spirit to purpose is both our fault and our misfortune. Perhaps our greatest mistake has been to associate rambling announcements of every kind with the actual delivery of sermons in the pulpit. The printed record of everything said in three hundred city churches on a given Sunday would make a searching commentary on the place of the pulpit in the present-day world. Our failure to distinguish types of preaching, their real function, and their relation to other forms of instruction and appeal, is inexcusable.

THE CONGREGATION.

The following is found in a life of John Bunyan. "One day the minister preached against Sabbath breaking and Bunyan who used especially to follow his sports on Sundays, fell in conscience under that sermon, verily believed that it was intended for him and feeling what guilt was, which he could not remember that he had ever felt before. Home he went with a great burden upon his spirit; but dinner removed that burden; his animal spirits recovered from their depression; he shook the sermon out of his mind, and away he went with great delight, to his old sports." Bunyan's experience was typical. The power and the limitations of sermons are exactly indicated in it. Conversion and spiritual aspiration may be traced in many lives to a single sermon, rarely to a series of sermons. The average attitude toward sermons found in the modern congregation is that of an unconcerned impersonal observer. The

sermon is a church tradition. It is to be accepted like other church traditions. The people submit if it is tiresome and listen contentedly if it is interesting. When it is over, as when High Mass is over, the matter is at an end. The comments heard as congregations pour forth from the church after sermons, show the point of view from which the sermon was heard. It was "grand", "fine", "enjoyed", "tiresome", "useless", "preached before". Not often do we see the people depart from the church with their heads bent in quiet sorrow for sin or with eyes brilliant with renewed assurance of spiritual peace and reënforced dependence upon the benevolence of God. Not often, do the hearers depart with the comforting sense of spiritual understanding, with new and convincing light on the mysteries of doctrine, with helpful self-knowledge and strengthened resolution. Not often do the hearers depart feeling that the priest who addressed them had peered into their hearts, had spoken with unaccustomed authority, and had shown the spiritual mastery for which they longed. Like John Bunyan, most of us lose what the sermon gave us, through the comforting influence of a good dinner.

Let us relieve the preacher of blame and attempt to find the cause of this condition elsewhere. Social customs tyrranize over us. We are forbidden to express our deeper spiritual emotions in public. A conventional deference toward others and conventional understanding of privacy impose self-restraint upon us. They forbid us to express our inner spiritual experience. The habit therefore of suppressing religious emotions tends to paralyze us. This process creates an attitude which causes a back pressure against the effect of the sermon and leaves us hardened. Just as we behold a wholesome play and enjoy its art impersonally without improving character, we find genuine spiritual joy in hearing a good sermon but carry little permanent effect from it into daily life. Apropos of the customary question, "How did you like the Sermon?" the *Northwestern Christian Advocate* was quoted recently, as follows:

> Asking that question has become a habit which it will probably take centuries to eradicate. It is a demon which can be cast out only by prayer and fasting. No wonder spiritual results of preaching

are so meagre. What can be expected from preaching unless laymen realize that they are to follow up the work of persuasion by driving home the word set forth by the preacher? Sermons are not toys to be played with, or pretty pieces of rhetoric on which every member of the congregation is expected to pass judgment. A sermon is not an exquisite bit of literary bric-à-brac to be chattered over and judged by the technical rules of art. It is not a dumpling into which every self-constituted critic is invited to stick his fork that he may praise or condemn the cook. A sermon is a solemn warning, a bugle-call to duty, a burning condemnation, an earnest stroke against a giant wrong, an exhortation to high endeavor, the illumination of a majestic truth. Sermons are preached, not to be liked, but to be accepted and lived. Suppose, pray, you did not like the sermon! What of it? The preachers in the New Testament were not anxious that their sermons should be liked.

Never ask that insipid question, "How did you like the sermon?" Such a question injures the one who asks it, and debauches the person who answers. It trains men to measure sermons by false standards, and to seek for entertainment rather than for truth.

Suppression of spiritual emotion is one factor that neutralizes the effect of preaching. Another factor is found in the circumstance that our religious activity is organized in cycles and is thereby robbed of much spontaneity. We live and think and judge ourselves spiritually from Communion to Communion, from confession to confession, from ecclesiastical season to ecclesiastical season, from Sunday Mass to Sunday Mass. These spiritual nodes lead us to think backward to one time and forward to another, and they rob us of the impulse to act out a spiritual emotion at the time we feel it. If a man is stirred profoundly by a sermon, his impulse to change his way of living will be checked by his habit of going to confession only at stated periods. When confession day arrives, the bounding impulse which had been awakened by a sermon may have lost its strength. Perhaps the fatherly heart of Pius X fostered the hope that daily Communion might put an end to these cycles or periods in our spiritual life and hold it permanently on a higher level.

A third factor in the general attitude of the congregation is found in the vague assurance of present possession of truth and of easy opportunity for reform when it is wished. We miss in the people an attitude of solicitude for the truth, an

eagerness to know more and more about God and His ways and the mysteries of life. There results from our definiteness of doctrine and worship an attitude of spiritual quiet and assurance which is often mistaken for indifference. It is really assurance, not indifference. Of course, definiteness is a mental opiate. Religion takes on its full meaning in our experience from our sense of the need of it. If we feel that we have need of sermons, they become all-powerful to us. If we feel that we do not need the sermon, either for instruction or emotional awakening, we look upon it as a spiritual luxury. There are very many who would be conscious of no spiritual loss whatever if they heard no sermons. How can any preacher help those who are thus minded?

Three elements in the attitude of the congregation have been mentioned; conventional suppression of aroused spiritual emotion, obedience to it at only stated times which involves habitual postponement of action; lack of a sense of real spiritual need of sermons owing to definiteness that is the result of spiritual assurance. No desire is felt to force these observations further than facts warrant. The inquiries made in the preparation of this study show that the three elements are widespread and active. In order to determine more accurately their force, we have need of a background in which to judge the sermon. It is supplied in the parish mission.

The mission has been so organized into the life of Catholics as to have become a spiritual New Year's Day. The emotions, practices, inspirations, and sentiment that we attach to the New Year cluster around the mission as a time of spiritual renewal. Many who have been indifferent to their religious duties resume faithfully the practice of them at the time of a mission. Those who have been faithful make resolutions to rise to still nobler things. Timid sinners who wish to repent but are ashamed to do so because it makes them conspicuous, become brave and sensible at the time of a mission. They are unashamed of the tears which gratitude and joy sprinkle about them like an "asperges", making them "whiter than snow". The solicitude of friends who have hoped to win back loved ones who have wandered, finds new courage and occasion for urging at the time of a mission. The pastor takes opportunity to arouse the better self in each member of the congregation.

One would have difficulty in finding out the range of awakened spiritual impulse and renewed spiritual life that must be credited to parish missions. One would not find it easy to count the luminous pathways of those who have never departed from the better life thus begun. Who shall count the hearts to which happiness has been restored, the homes to which peace has returned, the hearts to which Christ has come back as to loved and purified tabernacles? Blessed be he to whom we owe the parish mission.

The mission draws out the consciousness of spiritual unity of the parish. It reasserts the supernatural in life. It becomes the chief topic of conversation at the family table. Happy surprise and wholesome edification are found in everything that occurs. Spiritual sensibilities are made acute. Good impulses, no longer held in leash, play freely on the sunlit plains of the soul, ecstatic in their new-found strength. The moral enthusiasms of younger and holier days are saved from the creeping paralysis of indifferent years and their full spiritual vigor is brought back to them. Every faculty within one helps grace to drive enemies from within the ramparts of the soul. The better self recovers its jurisdiction over life. It becomes again the spiritual monarch ruling in the name of God.

The sermon is the supreme weapon of the missionary. The preacher is a specialist in preaching. Sermons are well prepared. The congregation is in an ideal mood to hear the sermon and obey its touch. Souls are alert and well disposed, ready for contrition, eager for guidance toward higher spiritual levels whose charm had been obscured by the dust of the world, if not by the storm clouds of passion and sin. Those who had wandered away ask to be led back to the assured safety of peaceful valleys lit by the Presence of God. Two-thirds of the power of the mission sermon is in the attitude of the congregation, not in the sermon itself, nor in the preacher.

The parish mission is so organized and its atmosphere is so constituted that advantage is taken immediately of every effect of preaching. Souls that feel called to better things may at once seek advice and find it. The sinner whose conscience is aroused may make his peace with God and find happiness before the evening Angelus marks the close of day.

The confessional is open from morning until midnight. Qualified directors of souls, free from all distracting cares of parish management, specialists in the work, are at everyone's service throughout the day and into the night. One is no longer supposed to suppress spiritual emotion because good form requires it. One feels no impulse to postpone action until some remote confession day. One feels no longer contented with the easy assurance toward which one drifts in ordinary times. The sermon comes into its own. It is well prepared and well delivered. It is preached to a congregation that is open-minded, in which everyone is eager for guidance and strength. The supernatural is seen again and every one of its compelling claims is recognized with faithful zeal. The picture gives to us at least an intimation of the scenes in Galilee when our Lord was preacher and His sermons were incomparable masterpieces of Divine wisdom, and weary eyes looked into the Divine countenance of God as He brought peace and assurance to their burdened hearts.

THE PREACHER.

Many discouraging remarks are heard about modern preaching. There are now so many types of capable lecturers, such evidences of learning and instances of attractive style, that the pulpit orator is compelled to attain to a high degree of excellence before he attracts the attention that gives him power. Our impression as to the scarcity of high-grade preachers may be due to the fact that we have many excellent preachers. Where there is a high average of excellence in any line the supply of greatness seems to diminish. Furthermore, the preacher has no longer any semblance of monopoly in the propaganda of moral and spiritual ideals. Social workers of every type, scholars, statesmen, and newspapers, magazines, and an increasing number of admirably written works, are devoted to moral and social propaganda in a way to diminish the actual as well as the relative rôle of pulpit oratory.

No priest and no one else can do his best all the time. No one is called upon to do so. But every priest ought to understand his powers as well as his limitations. He ought to know the kind of sermon that he can preach with best effect. The preacher should respect his own limitations and accept them

as signs of the negative Will of God. St. Francis de Sales, in his altogether delightful letter to the Archbishop of Bourges on the art of preaching, covers this point admirably. "A preacher always knows enough when he does not wish to seem to know more than he does know. If we do not know how to speak well on the mysteries of the Trinity, let us say nothing about it. If we are not well equipped for explaining the "*In the beginning*", then let us leave it alone. There is no lack of other topics more useful; there is no obligation to do everything." The priest's entire career as a preacher ought to be understood and kept in mind systematically. He should assemble in his library the sources of which he has need. He should organize his reading and study as these bear on his grasp of spiritual truth and increase his power to declare it. He should foster the deep moral passion which is the single source of power for all preaching. He should have a decent respect for standards of style, composition, and delivery. He should be willing to spare no pains to add charm of voice and delivery and composition to those of divine truth in standing as the representative of God to deliver to God's children the Divine message. Every priest has had opportunity to learn and realize the sacredness of the work of preaching. Every priest has had opportunity to fit himself for the work. Every priest knows that not arbitrary assumptions and preferences but definite laws of psychology and expected graces condition his efficiency in doing this duty. Every priest is exposed to the danger of making certain mistakes which hinder him from doing the work of God as God would have it done.

Cardinal Newman tells us, as we well know, that men, not angels, are the ministers of the Gospel. A pastor's congregation tends to become commonplace to him. He looks into the same faces Sunday after Sunday and year after year. This experience may dull the sense of profound reverence which every priest should feel toward all human souls, but particularly toward those committed to his immediate charge. A pastor who is reasonably faithful will be conscious of stimulation to much greater effort in preaching when he addresses a congregation other than his own, or appears at a public gathering for some purpose not definitely religious. It requires no little watchfulness and the greatest industry for a

pastor to find in his own congregation sufficient occasion to give the best that is in him every time he appears in the pulpit. Only great occasions call forth great orations. Theoretically an emergency is always at had, eternity always at stake in every life. But it is impossible for us to realize this or act upon it.

The pastor is exposed also to the fallacy of underrating the intelligence of his congregation and of overrating the effect of his own mediocre efforts. A scholar has well said that the simplest results of thinking are not the results of simple thinking. Pastors may assume that there is not much need of effort or deep thinking or wide reading to prepare sermons for their flocks. But no priest who understands the simplicity and power of Christ's words, who is filled with honest reverence for souls, can believe that a superficial talk, quite unprepared, can mean as much as a sermon into whose preparation prayer, effort, and reading have entered.

Another difficulty, perhaps the most serious one which a priest meets, results from indiscriminate praise of everything that he says in the pulpit. Any public speaker who has normal human impulses likes to be told that he has done well, and suffers when told that he has done badly. If the people had courage enough to withhold praise except when it is deserved, and if they had intelligence enough to realize when it is deserved, preaching would be transformed in a year. I do not believe that a preacher can do his best unless he find out in some way the real effect of his preaching in human lives. How to obtain that knowledge without being hurt by the process is a problem for which no solution is at hand unless the preacher can have an intelligent and friendly critic who fears not to tell the truth.

There is such an abundance of literature on pulpit oratory, on sermon writing and the faults of preachers, that it seems gratuitous to add to it; and yet our preaching has not reached a degree of excellence that this abundance should have made possible and the dignity of the work should have made sure. In a certain sense a priest can preach only himself. His sermons are part of his life. They declare the spiritual views which he holds. Every time that he addresses with deliberate care his congregation, he reveals just what he thinks of human

souls, just what he aims at and just what he is. There is no escape. Only a careless man preaches a careless sermon. Only a superficial man preaches a superficial sermon. Only a reverent and faithful priest preaches a sermon whose spirit breathes reverence and invites loyalty to God.

The priest who is luminously certain of God and of himself, who realizes that every day should show some new unfolding of the majesty and power of God, will never lack material for preaching, nor power in his words. The priest who saves himself from the deadly paralysis of routine and who quickens the springs of life in his daily meditation and prayer will be humble, industrious, and painstaking in everything that he does. He will find both reason and occasion for putting into his sermons the best that is in him, as nothing else than that is worthy of the Divine Master for whom He speaks.

WILLIAM J. KERBY.
Catholic University of America, Washington, D. C.

THE CORRESPONDENCE OF SAINT AUGUSTINE AND SAINT JEROME—A STUDY.

FOR some time between the beginning of the year 382 and the end of 384 Saint Jerome and Saint Augustine were quite certainly both resident at Rome. Saint Jerome had returned after his first sojourn in the East not long after the close of the first general Council of Constantinople, which held its last session about the end of July, 381. The interests of the Church ("ecclesiastica necessitas"), he says, brought him to Rome together with Paulinus, the Catholic Bishop of Antioch, and Epiphanius, the Bishop of Salamina or Constantia in Cypress.[1] His stay in Rome on this occasion was almost three years.[2] He states, moreover, quite definitely that it was dur-

[1] Denique, cum et me Romam cum sanctis pontificibus Paulino et Epiphanio ecclesiastica traxisset necessitas, Epist. CXXVII, n. 7, Cf. Epist. CVIII, n. 6.

References and quotations in this paper will correspond to the numbers as arranged in the Vallarsi and Migne editions of the printed works of Saint Jerome. The same correspondence may be found in the Benedictine edition of the works of Saint Augustine, Paris, 1689, reprinted in the Migne, but with varying numbers.

[2] "Pene certe triennium cum eis vixi," Epist. XLV, n. 2. In this letter Jerome lets us see also what was the manner of his life at Rome, the consolations of congenial surroundings, the high esteem in which he was held, and

ing the month of August that he left the Roman port, never to return.[3] This evidently was August of the year 385, some months after the election of the successor to Pope Damasus, who died in December of 384. The remaining thirty-five years of Jerome's life were to be given to the service of the Church, not as adviser or secretary to the Pope, or even as successor in the See of Saint Peter;[4] but as the virile ascetic, whose silent example and strenuous student life make the strongest appeal always and the best apology for the doctrines and ideals which he defends.

Augustine nowhere tells us the exact time of his going to Rome. He has told us what his motives were in leaving the schools of Carthage to teach at Rome. He has described some of the circumstances, his leaving his mother in Africa, his illness at Rome, his experience with the scheming dishonesty of Roman students, his going to Milan; but for other details of time we are left entirely to inferences drawn from facts aside, and occasional statements referring to his stay at Rome and Milan. We know that he was at Rome long enough to be brought to the very door of death by a serious illness, probably the Roman malaria, that he recovered sufficiently to open a private school of rhetoric and literature, and to discover, to his disgust, that the Roman students had traits of character or acquired qualities far worse than the rowdyism which he sought to escape when he left the schools of Carthage. A number of the students would conspire, he says, to tell their master that they were not satisfied with him, or his methods, and pass on to another school, leaving their fees to be collected on account. Augustine could not afford to lose his fees; hence when a request came from Milan for a teacher of rhetoric, he applied for the appointment, won the commission, and was

the insincerity of jealous schemers which finally drove him from the city. "Multa me virginum crebro turba circumdedit. Divinos Libros, ut potui, nonnullis saepe disserui. Lectio assiduitatem, assiduitas familiaritatem, familiaritas fiduciam fecerat. Dicant quid unquam in me aliter senserint quam Christianum decebat? Antequam domum sanctae Paulae nossem totius in me urbis studia consonabant. Omnium pene judicio dignus summo sacerdotio discernebar. Beatae memoriae Damasus meus sermo erat. Discebar sanctus, discebar humilis et dissertus." But: "Osculabantur mihi manus quidam, et ore vipereo detrahebant. Alius incessum meum calumniabatur et risum; ille vultui detrahebat, hic in simplicitate aliud suspicabatur."

[3] Contra Ruffinum, Lib. III, n. 22.

[4] Epist. ut supra, ad Asellam, XLV, n. 3.

sent by public conveyance, probably over the ancient post roads, to the episcopal city of Saint Ambrose, the man destined, under God, to open his mind to the meaning of rhetoric and the use of human eloquence.[5] We know that Augustine was teaching in Milan before the first day of January, 385, when he says that he read an address in eulogy of the consul Bauto in the city of imperial residence.[6] We would be probably not far wrong if we were to infer from these facts that Augustine left Carthage after the close of the school year, 383, expecting to begin the next school term in Rome, that his leaving for Milan was in the early fall of the following year, that his stay at Rome covers approximately the actual school year 383-384 and a part of the summer vacation of each, altogether a little more than a year.

Though resident together in Rome for probably more than a year, it is quite certain that Augustine and Jerome were at this time entire strangers. They had no interests in common, and Augustine says expressly in his first letter (LVI), that he knows Jerome only from the description given him by Alypius, who had returned lately from a visit to the Holy Land.

Ten years brought many changes for both. In the year 394 Jerome was established, and quite at home in his self-chosen exile at Bethlehem. Augustine, now a child of Mother Church, back again in his native Africa, a priest since 389, just passed the fortieth year of his life, was beginning to feel the power of his mind in the grasp and development of the Catholic thought of earlier witnesses of the faith. This development of thought and its orthodox expression were evidently in the mind of Augustine when he wrote his first letter to Jerome in 394. The text and subject matter of the correspondence show it. Moreover we can readily understand, knowing the position of Augustine, a new-comer in the Church of Africa and the Church Catholic, that it would be to his advantage to feel that he had the friendship and support of a man who had stood the test of trial as Jerome had. There was security in knowing that he could have the confidence of the man who had been the counselor of Pope Damasus, and whose clean life and reputa-

[5] Confess. Lib. V. cap. 8, 12, 13.

[6] Contra Epist. Petil. III, c. 25, n. 30.

tion as an ascetic had suffered nothing from the insinuations and slurs of an unfriendly faction at Rome.

In the Vallarsi edition of the works of Saint Jerome, Venice, 1735, reprinted by the Migne editors, are seventeen letters of correspondence between Augustine and Jerome, nine from Jerome to Augustine, and eight from Augustine to Jerome. One letter, at least, is lost. Augustine, in his second letter (LXVII) refers to a letter which he has received in reply to a "greeting" signed by himself and sent to Jerome. This "reply" could not have been an answer to Augustine's former letter which was much more than a "greeting", which in fact never reached Jerome, and made the writing of the second necessary, a repetition of the problems of the first.

These seventeen letters contain points of very general interest. They give us light, not new light altogether, but direct and first-hand evidence on some of the difficulties of correspondence in those times, when letters were sent almost always by private messengers, when a reply depended usually on the chance return of another messenger or carrier. They show us what was the standard of Christian thought of the time, not the exclusive culture of a few only, but the living and practical form which was reflected in the faith and daily life of the people. They evidence also the peculiar temper and the wide difference of temperament of these two men, whom succeeding ages have learned to love and admire for the solid good sense and the practical, working virtues which are characteristic of the Saints.

The text of the first letter of Augustine makes it clear that the purpose of the correspondence was to be the mutual advantage of a commerce of ideas. He asks for books. "And with me the whole body of the churches of Africa, eager to learn", he says, "asks that you give some care and time to the translating of the books of those who have written in Greek on the subject of our Scriptures. You will thus make us acquainted with the thoughts of those men, and especially that one to whom you refer most frequently in your written works" [Origen].

Another request of Augustine shows how he valued the work of the great translator, and what he thought of the discerning accuracy which ought to characterize a critical version and re-

vision of the Bible. "But, in turning the sacred canonical Scriptures into Latin, I would wish to see your work done only after the manner in which you did the book of Job, so that it would appear, by the marks which you use, what are the differences [in text] between your translation and the Septuagint". (Epist. LVI).

Augustine next comes to a point which, by reason of the peculiar circumstances of its reaching Jerome, was the occasion of offence and probably ten years of distrust and misunderstanding.

Jerome had gathered from various sources, as he says, the interpretations and commentaries of earlier writers on the Epistles of Saint Paul. These, together with his own reflections or impressions, had been circulated, it appears, under Jerome's name, and were regarded as his running commentaries on the Epistles. The collection had reached Augustine. He tells Jerome that he has read them; but there is one point on which he cannot agree. The fact that Saint Paul "withstood" Saint Peter "to the face" at Antioch, (Galat. 2: 11) must be understood, he believes, as a literal fact. It may not be explained away as a mere statement made for effect, to convince or reconcile a party, the Judaizing party in the early Church.

This letter never reached Saint Jerome, at least not directly and in its original form. It was to have been carried by Profuturus. But, while preparing for the voyage, Profuturus was elected Bishop of Cirta in Northern Africa, and shortly after died.

From the text of the second letter of Augustine (LXVII), written probably three years later, it is quite clear that he knows now that his former letter has not reached Jerome. "Scripseram jam hinc aliquando ad te Epistolam, quae non perlata est." After acknowledging the receipt of a short letter in answer to a still briefer "greeting" which he had sent to Jerome, probably carried by the pilgrims traveling between Africa and the Holy Land, he inquires about the *title* of a book, which we easily recognize to be Jerome's *List of Ecclesiastical Writers*. "We have lately acquired it," he says, "but do not know its title. The first page of this codex, where the title usually is, has no inscription. The brother by whom it

was acquired says that it is called the *Epitaph*. We would readily accept this as the title you wish to give it; but as many of those whose life or writings are there noted were still living when the work was issued, we wonder why you either gave it such a name or allowed it to be so called."

Augustine then returns to the subject of his former letter, and repeats in substance his reasons for rejecting any interpretation of the words of Saint Paul (Galat. 2:11) which would admit a falsehood into the sacred text. Referring to a passage in the classical legend, he appeals to Jerome to exercise Christian severity against himself, to correct this work, to sing the "*palinode*", not for the honor of the Trojan Helen, but for the nobler beauty of Christian truth.

By a series of rather unusual coincidents this second letter also went astray. The voyager who was to have carried it faltered at the dangers of the sea, and did not go. The letter, however, was seen by someone who either had a sufficient interest in it, or the meddling curiosity to make a copy. Copies were manifolded, apparently without Augustine's knowledge, and widely circulated in Italy and at Rome, where there was a party certainly unfriendly to Jerome.

It must have been fully five years after this letter was written originally that the rumor reached Augustine of some of its strange wanderings, the capital that was being made of it against Jerome, and the fact that Jerome is offended and believes himself wronged. His next letter to Jerome goes right to the point.

I have heard that letters of mine have reached you. I have not been honored with an answer. The fault is, I presume, not yours. But surely there must be something wrong somewhere. . . . This also was reported to me which I am slow to believe, though I do not hesitate to write you about it. Briefly, as it was told me, a report is said to have reached you by some of our brethren that I have written a book against you, and sent it to Rome. This is false. As God is our witness I have done no such thing. But, if there is in anything that I have written, any point on which I do not agree with you, you ought to know, and, if you could not know, then, as I think, you ought to believe that such a point is not stated in opposition to you, but because I believe it to be right. Know, moreover, that whatever may offend you in what I have written, is so written that I am will-

ing, even eager to hear what you have to say on the other side of the problem, either to be corrected myself or to be assured of your good will. This I ask you [in fairness]; I demand it.

Jerome's answer to this letter shows how keenly he felt the thrust in the dark, the surreptitious circulating of Augustine's letter calling on him to sing the "*palinode*." He is ready to accept Augustine's offer of good will; but in justice he demands an explanation. He requires evidence direct and clear that Augustine is not responsible for the attempt to hurt his reputation at Rome for orthodoxy or critical acumen.

Your letter reached me wherein you say that you did not send a book to Rome against me. That is not [exactly] what I heard. But copies of someone's letter were brought here by Sysinnius, a deacon, one of our brethren. This letter is addressed to me, and in it you exhort me to sing the "*palinode*" on a certain text of the *Apostle*. . . I acknowledge that though the style (επιχειρηματα) is like your own, yet I have thought it hardly prudent to answer on the strength of the mere copy of a letter; lest, hurt by my reply, you might justly make the answer, and write back that I should have proven first that the letter is yours, and genuine. . . . If, therefore, the letter is yours acknowledge it openly, or send copies that are certainly genuine; that we may thus enter upon this discussion about the meaning of Scripture without the insecurity of personal distrust, and either correct our own mistakes, or show that we were wrong in blaming another.

Knowing the circumstances of Jerome's leaving Rome, his feelings then, as he describes them in the letter to Asella (XLV)—*O Invidia, primum mordax tui*—we need not ascribe his suspicion of Augustine's motives to supersensitiveness, or the fear that his personal reputation might suffer in the Church of the West. The uncompromising asceticism of Jerome, his plain language in speaking of the *near virtues* of some easy-going clerics had given offence. He knew that he had made enemies. He despised them, it is true; and he knew how to express disdain for their scheming methods. "Quod me damnant episcopi non est ratio, sed conspiratio; nolo ille vel ille respondeat, quorum me auctoritas opprimere potest, docere non potest;" again: "Subulci non aderunt, scropha non grunniet" (Epist. L).

But circumstances certainly had the appearance of incriminating Augustine. The facts seemed to bear out the sus-

picion suggested by Jerome's friends, that Augustine was making a bid for popularity and a reputation at Jerome's expense. "Nonnulli; familiares mei . . . suggerebant non simplici animo a te factum, sed laudem atque rumusculos et gloriam populi requirente, ut de nobis cresceres; ut multi cognoscerent te provocare, me timere; te scribere ut doctum, me tacere ut imperitum."

Added to this was the fact that the letter had been copied, manifolded, and circulated in Italy and at Rome, just where it was imperative that Jerome's reputation should not suffer, where his good name was identified with his cause, the cause for which he left Rome, and chose the life of an exile. "Satis mirari nequeo", he writes, "quomodo ipsa epistola et Romae et in Italia haberi a plerisque dicatur, et ad me solum non pervenerit, cui soli missa est; praesertim cum ipse frater Sysinnius inter coeteros Tractatus tuos dixerit eam se, non in Africa, non apud te, sed in insula Adriae ante hoc ferme quinquennium reperisse." (Epist. CV—n. 1.)

The wide circulation of this letter in Italy, at Rome, and the "Island of the Adriatic," seems to point to a concerted plan to hurt Jerome; and Jerome certainly believes that Augustine, or the one who wrote under Augustine's name, is the responsible author of the wrong. The whole tone of the two letters (CII and CV) to Augustine betrays deep feeling. For five years all the evidence in Jerome's hands has pointed to Augustine as the man who has allowed himself to be *used*, to be the tool of partisans, of an unfriendly clique, whose schemes he thought he had escaped when he settled at Bethlehem. While he expresses regard and affection for Augustine, if Augustine is sincere, he asks him to come out into the open and face him like a man. He shows the temper of a man conscious of his own power, nerved for the fray, fearless, and always strong even in his weakest point. He gives warning that he will waste no words with a sycophant.

In the meantime several letters were passing on the way. Jerome's first letter (CII), carried by Asterius, a subdeacon, was followed by a second (CIII), which was sent by Praesidius, a deacon, who carried also a packet of letters (*baiulum litterarum*), containing not improbably Jerome's answer to the invectives of Ruffinus. It is evident from Augustine's next

letter, the fourth of Augustine in the correspondence (CIV), that Jerome's two letters had not been received when this was sent. He gives no "*explanation*", which Jerome had demanded. He says, by way of preface, that he has an excellent opportunity and a trusted messenger by whom he sends another (the third) request for an answer to the same old problem about Jerome's interpretation of the text, Galatians, 2: 11.

The next letter in the correspondence, the fifth written by Augustine (CX), makes it clear that he has now received the three letters of Jerome (CII, CIII, CV), that he has a better knowledge of the character of the man to whom he has been writing, whom he has offended, as he sees now, and hurt perhaps in the esteem of others, by that unfortunate allusion to the *palinode*. Instead of a friendly interchange of views on religion and revelation he finds that he has been betrayed into a controversy, which he never sought or thought of, and that, with a master of polemics who has proved his power long since against Helvidius and Jovinian, and now lately against the Catholic Ruffinus.

The occasion was critical, and Augustine feared the result of Jerome's just indignation. Jerome had asked for a copy of the offensive letter signed by Augustine's own hand: "Aut mitte eamdem tua subscriptam manu, aut senem latitantem in cellula lacessere desine" (Epist. CV, n. 3). Jerome is clearly within his right in every demand that he makes on Augustine. Augustine is certainly alarmed at the misunderstanding occasioned by the mischievous, perhaps malicious, copying and circulating of his letter in Italy.

The copy of Augustine's original letter was then sent, as Jerome had requested, carried by the same messenger (Praesidius), who had brought the "packet of letters" from Jerome. Together with the *copy* of the old letter—the one which had been circulated in Italy—Augustine sent a reply to Jerome's last letter, and a short note of instruction addressed to Praesidius the carrier. In this note to Praesidius Augustine lets us see how much he dreads the prospect of a controversy with Jerome. "I am asking you in confidence", he writes to Praesidius, "to convey my letters to Jerome, our brother in the priesthood. But in order that you may know how you also are to write to him for me, I am sending you herewith copies of my own

letter to him (Jerome), and his letters to me. When you have read these you will see how extremely careful I have had to be, and how much he feels that he has been wronged. I have reason to dread his displeasure; and I am leaving it to your judgment, if there is anything in what I have said, or in my manner of saying it, that you send it not to him, but back to me, that I may correct it, and thus ask him to pardon any fault that I may have to acknowledge" (Epist. CXI).

Whether we attribute it to tact or policy or big-hearted Christian charity or practical good sense, one thing is certain, Augustine's letter (CX) meets Jerome fairly, and fairly disarms the veteran who has served notice that he will not refuse a challenge: "Quod bos lassus fortius figat pedem" (Epist. CII, n. 2).

Jerome has thrown down the gauntlet; but Augustine, conscious of no purpose to wrong Jerome, is resolved not to pick it up. "I will now at last", he writes, "reply to your letter which you sent me by Asterius, in which I find frequent expressions of your good will and love for me, and again evidences that I have grievously offended you. Where I was consoled and assured in reading this letter, there I found myself immediately within the range of your blows. What most of all impresses me is your saying that an answer to the copies of my letter was thought to be imprudent, lest I, *hurt* by your reply, should write back to tell you that it was your place to find out first and prove whether or not the letter is mine . . . far be it from me to take offence, if you can, or if you will make it clear to me and prove that you have succeeded better than I in getting the meaning of this text (Galat., 2: 11) of the Apostle's letter, or any other place in Scripture."

In the next paragraph Augustine succeeds, I think, in presenting the purely objective side of the whole difficulty. It illustrates a power, which few men have, of avoiding and keeping away from personalities and recriminations in controversy. Though it is quite impossible to do justice to the clear thought of the original, I shall attempt the translation.

It follows, therefore, that if you had had clear evidence that this letter was mine [genuine], you would have been ready to reply in writing in such a manner as to hurt me. Therefore, since I believe that you would not think of hurting me unjustly, it remains that I

must acknowledge my fault in the fact that I wronged you in those former letters, which I cannot deny are mine. Why then do I pull against the stream, why not ask your pardon at once? If I have wronged you, I do indeed beg of you by the gentleness of Christ to forgive me; and I ask you moreover not to wrong me in turn by returning evil for evil. But, if you conceal from me any error which you may have found in my words written or spoken, you do me a wrong. If, however, you find fault where there is no fault, you hurt yourself more than me. Far be this from you, your purpose, your life, and your habits of life, to do such a thing with the will to do wrong, to carp at and blame me, when in your heart you know there is no blame.

In this letter, which is in effect an apology—much more, however, than a mere excuse or a plea for pardon—Augustine makes only the briefest allusion to the text in controversy. He leaves it to Jerome's sense of fitness to answer his former request for an explanation, or, if he is in error, the "*palinode*".

There is one point of more than passing interest. Accustomed as we are to think of the commanding genius of Augustine, the man whose thought and expression have shaped the theology of later centuries, we can hardly imagine his motives, the purpose, or the need of sending clerics, the prospective priests of his diocese, from his own episcopal school to be taught in the hermitage at Bethlehem. Yet he states clearly that this is his design. He refers first to his long waiting for an answer to the letter which had wandered from his control. "De illis verbis Apostol: ad Galatas", he writes, "iuvenem me ad tuam sanctitatem scripsisse meminerim, et ecce iam senex nec rescripta meruerim," Then expressing his confidence—sincerely, I think—in Jerome's knowledge of Scripture and classical culture, he says: "Tantae autem mihi in litteris tuis quae in manus nostras pervenire potuerunt, apparent res, ut nihil studiorum meorum mallem, si possem, quam inhaerere latere tuo. Quod, ego quia non possum, *aliquem nostrorum in Domino filiorum erudiendum nobis ad te mittere cogito,* si etiam de hac re tua rescripta meruero." The fact, moreover, that many of these letters were carried by clerics, by men in deacon's or subdeacon's orders, seems to indicate that other bishops of the African sees were sending their students or at any rate permitting them to go to the Holy Land with *litterae*

communicatoriae to get a working acquaintance with the places and scenes of our Lord's sacred human life.

Jerome's reply to this letter, and to the authentic copies of the former letters, is characteristic of the man. It reveals his strength at once and his weakness. It shows us a personality strong, nervous, out-spoken, straightforward, generous, sensitive, and offended at the very appearance of blame; he is yet humanly tender (not soft) in his expressions of feeling and affection for a friend. Was he too stern for the *mere* men of his time? Did his ideals find a readier response with the saintly women who looked up to him as their spiritual guide, sustained him by their wealth, and were his nearest friends all through life?

Cyprian, a deacon, who was to carry the answer back to Augustine, was leaving in three days, and therefore left insufficient time for the connected thought which the answer required.

> I received [Jerome writes] the three letters, rather booklets, which you have had the kindness to send me by the deacon Cyprian. They contain, what you call *various questions*, what I feel to be *strictures* on my work. To answer these, if I so wished, would take the full bulk of a book. I shall try, however, so far as I can, to keep within the limits of a rather long letter, and not delay the brother (*Cyprian*), who came looking for letters three days only before he was to set out [for Africa]. I am constrained, therefore, to make this answer, not as one writing with mature thought, but as dictating in a hurry, with no time for thought. . . . I pass over the formalities of your greeting, by which you seek to quiet me ("quibus meum demulces caput"). I keep to myself the soothing words in which you try to make amends for blaming me. I come right to the point.

The first question refers to the title of Jerome's *List of Ecclesiastical Writers*. "Ergo hic liber," he says, "*De illustribus viris,* vel proprie *De Scriptoribus Ecclesiasticis* appellandus est." The second question, which is in fact the stricture of Augustine on the interpretation of the text Galat., 2: 11, is treated at great length. Jerome succeeds in saying that Augustine may be right, but his (Jerome's) meaning is not wrong. He enumerates the Greek commentators whom he has read on the subject, says that his work was the result of what he retained in memory of their reflections mingled with his own thoughts on the running text. He tells Augustine that he

should have known this from the preface of the book, where he states that he will not stand sponsor for other men's opinions. Moreover, Augustine, he says, should have gone to the sources indicated in the preface; there he would have found whether an opinion or a statement was set down as Jerome's own, or the opinion or thought of someone else. Finally he says that the interpretation censured by Augustine is originally the interpretation of Origen, which was used afterward by other writers in answering the impious objections of Porphyry.

Jerome next, unconsciously, I think, passes on to another and a distinct problem. He doubles the difficulty. Instead of explaining, he shifts the burden, and asks Augustine to explain.

What were the particular and various reasons for observing the Mosaic ritual at one time, and again declaring against its binding force? The Council at Jerusalem decided that the rites of the Old Law were not obligatory (Acts 15). Why, therefore, did Saint Paul observe it in the case of Timothy (Acts 14: 3)? Why did he himself observe the law of the tonsure at Cenchrea (Acts 18: 18)? Why again did he observe the Law, and fulfil a vow in the Temple at Jerusalem, when he was taken prisoner by the Jews (Acts 21: 23 ff)?

In answer to a third request, which Augustine had made for a *critical* translation of the Bible, to show the difference between the Hebrew and the Septuagint texts, Jerome makes some very valuable observations about the inaccuracies of the Greek and Latin versions, and alludes twice incidentally to his own declining years. He had still sixteen years of life and active work before him when this letter was written in 404, but he lets us see that he feels the burden of age, and that he is still keenly sensitive to the wrong done by those letters of Augustine circulated in Italy. He draws an interesting contrast between the relative positions of Augustine and himself, and the opportunities of each to get a hearing before the world, and expresses his unwillingness to continue the controversy. While he does not hold Augustine responsible for the copying of those mischievous letters in Italy, he nowhere quite clears him of blame. If we may read between the lines, he leaves the impression that he thinks Augustine too busy with the affairs of his diocese for the serious critical study of any question, whether in the Bible or elsewhere.

Do not [he says] turn against me the people incapable of accurate judgment ("imperitorum plebeculam"). They venerate you as a bishop; they hear you preaching in the Church with the honor due to the priesthood. Me they will underrate, they will despise as a man in the last lines of life, worn out with age, living in a monastery, following the lowly pursuits of a country life. Find someone (else) whom you can teach and correct. The sound of your voice hardly reaches us, separated by such an expanse of land and sea: and letters, when you write them, may be received in Italy and Rome before they are brought to me, to whom they are directed. . . . I beg of you at the close of this letter, do not force an old man, long since a veteran, to leave his rest to take up again the profession of arms, to imperil his life. You, who are young, and in full order of the episcopate, teach your own peaple, and adorn the dwellings of Rome with the rich fruits of Africa. As to me, let it be enough for me to smile at you from a poor little corner of my monastery together with those who hear me, whom I teach.

Jerome, despite the forbidding tone of the closing words of this last letter, was yet looking for an answer; and in a short note written to Augustine, probably very soon after, he opens the way to a better understanding, and lets it be seen that he is not unwilling to put off the habit of picking flaws, and to correspond with Augustine's original design.

When I inquired eagerly of our good brother Firmus, how you were, I was pleased to hear that you are well ("Sospitem te laetus audivi"). Then when I asked, and was expecting to have letters from you, he (Firmus) said that he had left Africa without your knowing it. Therefore I send you now by him (Firmus) the greeting which I owe you. Let him prove the particular affection which I have for you. I beg of you at the same time to pardon my sensitiveness, which long refused to write a reply, when I knew that you required an answer: and that answer is not so much my answer to you, as the response of cause for cause—"Nec ego tibi, sed causa causae respondit"—And if there is blame in the answer (I ask you to hear me patiently), there is more blame in provoking the answer. But let us have done with these bickerings. Let us be brothers; and henceforth let the letters which pass between us be not a ground of dispute, but the proof of charity.

He refers then to an episode occasioned by the mistranslation of the word *ivy* in Jonas 4: 9, of which Augustine had told him

in a former letter, and, acknowledging again the stinging character of his former replies; he asks for a fair judgment on them. " If a friend," he says, " who has come against me with a drawn sword is repelled at my manner of meeting him; then you [that friend], as you esteem friendship and justice, ought to reprehend, not my answer [in substance], but answer the charges made against you." (Epist. CXV).

Augustine had received this short note as well as the longer letter, CXII, when he wrote his next reply. He refers a second time in this letter to the unfortunate affair between Jerome and Ruffinus, deplores the breach of friendship, and expresses himself as somewhat disappointed at not finding the clear and definite assurance of pardon which he expected to find in Jerome's last letter. "Verum illud malueram tuis nosse rescriptis, utrum mihi veniam, quam poposceram dederis." Then, with the perseverance of a saint, Augustine returns again, the fourth time, to the same old problem about the text of Saint Paul, Galat. 2: 11.

There is perhaps nowhere a better parallel to judge the relative strength and clearness of Jerome and Augustine than these two letters, CXII and CXVI. Instead of a direct answer to the question as to whether Saint Paul means what he says, and says what he means, or whether he is only making a feint to bluff the crowd, Jerome brings up the theory of a problem which the Church had long since settled in practice—Why did the Apostles, under any circumstances, allow the observance of the ritual of the Old Law, when it was surely obsolete in the fact of the New? What was the binding force, what the respect due to the Mosaic ritual in the early Christian communities? Jerome piles up difficulties which seem at first to obscure the main issue. It may appear to be a weak point in Jerome's polemics: but it proves also his power to take in at a glance the wider problems which the minor question about the text of Saint Paul must surely comprehend. Moreover, at the writing of this letter, Jerome has not yet learned the genius of the man to whom he is writing. The impressions which have come to him of Augustine have been hardly favorable. He has had no means as yet to gauge the mind and heart of the Bishop of an insignificant little see in Northern Africa, a man whose very elevation to the episcopate had been not in

accordance with the canons of the Church universal. We may hardly expect Jerome to have confidence in the man who had been represented to him as an ambitious young ecclesiastice, a schemer who was courting the applause of men by picking flaws in the past glories of a retired veteran. "Quod olim adolescentuli facere consueverunt, accusando illustres viros, suo nomini famam quaerere." (Epist. CII, n. 2).

The analysis, however, which Augustine makes of Jerome's accumulated difficulties in Epist. CXVI, n. 8, must have shown Jerome that he had been underrating his man, that, if this African Bishop had not had the advantage of training from youth in the traditions of the Church, he had at any rate brought into the Church a gifted mind and the power of expression which commands a hearing.

With this letter Augustine sent to Jerome his work of thirty-three books or treatises against Faustus the Manichean. These must have been a sufficient proof to Jerome that Augustine's experience with Manichean dualism had taught him to take a right view of the one divine religion revealed and recorded in the books of the Old and the New Law: that he had learned, in rejecting the errors which troubled his earlier life, how to look at the divine order of human history, the *carmen saeculorum*,[7] which ranges the past and future of human life round the one central fact of the Incarnation, the sacred human life of the Saviour.

We have no reply to this letter (CXVI) extant in the collected correspondence between Jerome and Augustine. But from a letter which Jerome addressed to Marcellinus, a layman in Africa, a few years later, it is evident that the unfortunate controversy is ended, and that Jerome has now full confidence and trust in the sincerity of Augustine and the orthodoxy of his views on questions of Christian philosophy. Marcellinus had written to Jerome for the solution of some problems, among others the origin of the human soul. Jerome answers that he has given this question some consideration in his work against Ruffinus. But he says: "Surely you have there (in Africa) a man of holy life and learned, Augustine the Bishop, who can teach you with the living voice, as they

[7] De Civit. Dei, Lib. XI, c. 18; cf. Confess., Lib. III, c. 7.

say; who will explain to you his own thought on the subject; even more, through him you will have my judgment".[8]

F. E. TOURSCHER, O.S.A.

Villanova, Pa.

THE NEW CODEX OF CANON LAW.

II. De Rebus.

IN Canon Law everything that does not properly belong to some other division of the subject is treated under the caption *res*. This section of the new Code embraces 146 pages, which in turn are made up of 826 canons. This third book of the Code, which is of the utmost practical importance, opens with the definition and divisions of the term *res*. After three canons on *simony* and six on the *Sacraments* in general, each Sacrament is taken up separately. A second part is devoted to sacred places, divine cult, preaching, teaching, seminaries, schools, ecclesiastical benefices, and temporal goods. In the present article attention will be directed to some of the more essential regulations on these topics.

BAPTISM.

Deacons, although they are extraordinary ministers of this Sacrament, should not baptize without permission of the Ordinary or pastor. This permission will not be granted without sufficient cause, though, in case of necessity, it may be presumed. In private baptism two *witnesses*, or at least one, if possible, must be present so that proof of the Sacrament having been received may be available. The text here speaks of witnesses, not of sponsors. A person may be qualified as a witness, and not as a sponsor. Sponsors, when present, will supply the place of other witnesses, though the text is silent on this point. The proposed baptism of adults is made known, when convenient, to the Ordinary, so that he or someone delegated by him may, if he so desire, confer the Sacrament in a more solemn manner (Can. 774). It is even fitting in metropolitan and cathedral churches that the baptism of adults, as was once the practice in the Church, take place on Holy Saturday or on the vigil of Pentecost (Can. 772).

[8] Epist. ad Marcellinum et Anapsychiam, CXXVI, n. 1.

Theological principles concerning those who may or should be baptized are repeated in the Code, while Canon 753 declares that ordinarily an adult, immediately after his baptism, should assist at Mass and receive Holy Communion. This will explain the second paragraph of the same Canon, according to which it is proper that the priest baptizing, as well as the adult in good health, whom he baptizes, should be fasting. The term *adult* throughout this matter is used in its liturgical sense, in contradistinction to *infant*, and signifies ordinarily any person over seven years of age. General law (Can. 755) now concedes what before was sometimes granted by special indult, since the Ordinary may for a serious reasonable cause permit an adult to be baptized according to the form that is used in the baptism of infants. It is not within the power of the Ordinary to permit a *private* baptism, except in the case of adult heretics who are baptized conditionally. This last concession, which refers to converts to the Church, and which had at times in the past been granted by special indult, now becomes universal. Solemn baptism should, of course, as a rule be administered in the church. The Ordinary may nevertheless in an extraordinary case, where there is a just and reasonable cause, allow in private houses the administration of this Sacrament with all the ceremonies of the Ritual (Can. 776 § 2). A decree of the Sacred Congregation of Rites, issued 17 January, 1914, had settled this question.

The Code naturally demands the presence of one sponsor, if possible ("quatenus fieri possit"), at the solemn administration of baptism, limiting the number of sponsors in each case to two, one of each sex. The Code is at variance with the opinion of theologians in regard to a sponsor at *private* baptism. A sponsor is required even at the private administration by a lay person of this Sacrament, if one is easily obtainable ("si facile haberi queat"). If no sponsor is present at the baptism privately administered, one is required later when the prescribed ceremonies are supplied in the church. In this latter case, however, since the Sacrament is not actually administered, the sponsor does not contract any spiritual relationship (Can. 762). If for any reason the Sacrament is readministered conditionally, the same sponsor as before, if possible, should be present; otherwise none is required. If the

same sponsor acts in both cases, he contracts a spiritual relationship with the person baptized. When one person acts as sponsor at the first administration of the Sacrament, and another when baptism is later conferred conditionally, neither contracts any spiritual relationship (Can. 763). A sponsor in baptism should ordinarily be at least fourteen years of age. To act in this capacity a cleric in Major Orders needs the express consent of his Ordinary. Religious too of either sex are acceptable in case of necessity only, and then only with the permission of their superior. There is no longer any spiritual relationship arising in baptism between the parents of the one baptized and the minister of the Sacrament or the sponsors (Can. 768).

A parish priest is the qualified registrar of his parochial records. As the decree *Ne temere* demanded that the pastor *manu sua* write his own matrimonial records, even though not assisting personally at the marriage, so now the present Code, though not expressing this point quite so clearly, seems to impose the same personal obligation regarding the baptismal registry. We quote in full Canon 777:

§ 1: Parochi debent nomina baptizatorum, mentione facta de ministro, parentibus ac patrinis, de loco ac de die collati baptismi, in baptismali libro sedulo et sine ulla mora referre.

§ 2: Ubi vero de illegitimis filiis agatur, matris nomen est inserendum, si publice ejus maternitas constet, vel ipsa sponte sua scripto vel coram duobus testibus id petat; item nomen patris, dummodo ipse sponte sua a parocho vel scripto vel coram duobus testibus id requirat, vel ex publico authentico documento sit notus; in ceteris casibus inscribatur natus tanquam filius patris ignoti vel ignotorum parentum.

Thus does the second paragraph put an end to another vexed question.

When a person is baptized outside his own parish or in the absence of his pastor, said pastor should be notified without delay. The chief reason of this legislation, though the text (Can. 778) does not mention it, is, we judge, that the necessary record may be kept; as a baptismal certificate would naturally be sought in one's own parish. Where the rights of another are not at stake, the testimony of one worthy witness

should be accepted in proof that a person has been baptized; the oath too of one who has been baptized in adult age will be sufficient in like circumstances in proof of his or her own baptism (Can. 779).

CONFIRMATION.

This Sacrament need not long detain us. A bishop must see that confirmation is administered at least every five years in the various parishes of his diocese. If he is negligent in the performance of this duty, it devolves upon the archbishop to report the matter to the Holy See (Can. 274, § 4). It is recommended that this Sacrament should not as a rule be administered in the Latin Church to children under seven years of age. Nevertheless younger children may be confirmed, if in danger of death, or when for other serious and just reasons the bishop sees fit to administer the Sacrament (Can. 778). Each person confirmed should have a sponsor, if possible, and one only. A sponsor may act for one or at most two, unless the prelate who is confirming for just reasons decide otherwise (Can. 794). As a rule the same individual ought not to fulfill the office of sponsor for the same person in both Baptism and Confirmation. This however is allowed when Baptism is followed immediately by Confirmation, or in other cases when the bishop confirming permits it for sufficient reason (Can. 796).

The record of the Confirmation, which the pastor must enter in the book set aside for that purpose, will contain all necessary details, that is, the names of those confirmed, of their parents and sponsors, of the bishop officiating, the place and date of the service. A further entry, as we have said before, in the baptismal registry will indicate that the person in question has been confirmed. It is incumbent on the bishop or other minister of the Sacrament to see that a pastor, when not present at the Confirmation of his subject, is duly notified of the same. What was said above concerning the proof required to show that one has been baptized is likewise applicable in Confirmation.

THE BLESSED SACRAMENT.

Priests who wish to say Mass in churches to which they are not attached should ordinarily be permitted to do so, when they

present proper credentials. These for priests of a rite other than the Latin should come fom the Congregation for Oriental Affairs. "Si iis litteris careat (sacerdos extraneus) sed rectori ecclesiae de ejus probitate apprime constet, poterit admitti; si vero rectori sit ignotus, admitti adhuc potest semel vel bis, dummodo, ecclesiastica veste indutus, nihil ex celebratione ab ecclesia, in qua litat, quovis titulo percipiat, *et nomen officium suamque dioecesim in peculiari libro signet*" (Can. 804, § 2). This registration of priests in churches where they celebrate has hitherto been in vogue in Rome and elsewhere. Bishops of course may continue to make their own more stringent regulations in regard to strangers saying Mass in their dioceses. We shall quote only one of the twenty-one canons on stipends: "Qui habent Missarum numerum de quibus sibi liceat libere disponere, possunt eas tribuere sacerdotibus sibi acceptis, dummodo probe sibi constet eos esse omni exceptione majores vel testimonio proprii Ordinarii commendatos" (Can. 838). Permission then is no longer absolutely required to send Masses to priests in other dioceses.

The text is careful to state that any priest, "si *privatim* celebrat," may distribute Holy Communion immediately before or after Mass. The prohibition consequently of giving Holy Communion immediately before or after a High Mass or a collegiate Mass still obtains. The regulations for first Holy Communion make no mention of the specific age required and are in part worded as follows: "*In periculo mortis*, ut sanctissima Eucharistia pueris ministrari possit *ac debeat*, satis est ut sciant Corpus Christi a communi cibo discernere illudque reverenter adorare. *Extra mortis periculum* plenior cognitio doctrinae christianae et accuratior praeparatio merito exigitur, ea scilicet, qua ipsi fidei saltem mysteria necessaria necessitate medii ad salutem pro suo captu percipiant, et devote pro suae aetatis modulo ad Sanctissimam Eucharistiam accedant" (Can. 854). While nothing is here stated specifically concerning the age required for first Communion, Canon 859 decrees that every one who has reached *the years of discretion, that is, the use of reason*, must observe the Easter precept. The distinction between those who dwell in a house where the Blessed Sacrament is reserved and others, in regard to receiving Holy Communion when ill and not fasting, was based on the con-

venience of priests rather than on the spiritual needs of the faithful. Rightly then, under the conditions and circumstances laid down by the Sacred Congregation of the Council in 1906 and 1907, Holy Communion may be administered once or twice a week, and not merely once or twice a month as formerly.

The period allotted for the fulfilling of the Easter precept extends now as before over two weeks only, namely from Palm Sunday to Low Sunday inclusive. Ordinaries nevertheless may without special indult, if circumstances require it, permit the Easter Communion any time from the fourth Sunday of Lent to Trinity Sunday inclusive. The special concession granted to the United States by Pope Pius VIII by which the time appointed extends from the First Sunday of Lent to Trinity Sunday has not been withdrawn, and consequently remains in force. Individual bishops possibly, following the instructions of the Second Plenary Council of Baltimore (No. 257), may be tempted to curtail this period in keeping with the general indult granted in the new Code.

Practice had considerably modified the rigors of the old discipline of receiving Communion at Easter time in one's own parish. The present Code merely demands that Catholics be counseled ("suadendum") to make their Easter duty in their own parish, and that if they fulfill this duty elsewhere they should notify their own pastor of the fact (Can. 859). Former decrees of the Sacred Congregation of Rites, the last of 28 April, 1914, relating to Communion on Holy Saturday, have been somewhat modified, since the distribution of the Blessed Eucharist on that day is now permitted during the Mass or immediately after, but not otherwise (Can. 867, § 3).

Penance.

For *validity* as well as licitness, all particular laws or privileges to the contrary notwithstanding, special faculties are required to hear the confessions of religious or novices of any community whatsoever (Can. 876). This law nevertheless does not apply to a confessor who absolves religious in a church or in a public or semi-public oratory (Can. 522). Religious too who are seriously ill, though not in immediate danger of death, may during the continuance of this grave illness con-

fess as often as desired to a confessor who is approved for women's confessions, though he has not been granted special faculties for Religious. A confessor's fitness is to be tested by an examination, unless his knowledge of theology is otherwise evident. Even pastors may be reëxamined if their qualifications for the office of a confessor are later doubted. Bishops or others are counseled not to withdraw or suspend faculties without strong reasons. Any confessor who has *ordinary*, and not merely delegated, *jurisdiction* or power of absolving, may absolve his own subjects anywhere throughout the world. This will apply henceforth to pastors of the United States. The prescriptions of the decree promulgated by the Holy Office on 13 July, 1916, in regard to the reservation of sins are repeated in the Code.

In the chapter on indulgences we note that not only may bishops without special indult grant the Papal Blessing, with plenary indulgence attached, on Easter and on one other great feast of their own choosing during the year, but this they may do when not actually pontificating, but merely assisting. Prelates *nullius*, vicars and prefects apostolic, even though not bishops, may do the same on Easter only.

When a visit to a church is prescribed as a condition for gaining an indulgence, it may be made any time from noon of the day preceding to midnight of the day itself to which the indulgence is attached. Confession, if made within the eight days that immediately precede the day of indulgence will suffice, while Holy Communion may be received the day before. Moreover, confession and Communion will be sufficient, if not deferred beyond the octave of the day fixed for the indulgence. Subsequent confession and Communion during a like period of eight days after the completion of the exercises will suffice for gaining indulgences that are granted during triduums, missions, etc. Those who are accustomed, unless prevented for sufficient cause, to go to confession at least twice a month, or who are wont, while in the state of grace, to receive daily, though they may miss Holy Communion once or twice a week, may gain all indulgences, except those pertaining to jubilees, without a special confession.

Extreme Unction.

This Sacrament should be administered conditionally when it is doubtful whether the patient has attained the use of reason, or is actually in danger of death, or is still alive. The anointing of the feet may be omitted for any reasonable cause. The anointing of the forehead with the prescribed short form suffices in case of necessity. There is an obligation nevertheless, if time permit, of supplying all the usual anointings (Can. 947), and indeed not conditionally, but absolutely (Holy Office, 9 March, 1917). That all the prayers omitted must likewise be supplied cannot be questioned, since the Ritual (Tit. V, cap. 1, n. 10) insists on it.

Orders.

Ordinarily a bishop may promote to orders his own subjects only. Subjects in this matter are determined by the possession of a domicile in the diocese *una cum origine* or by domicile only, namely domicile *sine origine*. In this latter case an oath to the effect that he intends to remain perpetually in the diocese is required of the candidate for orders, unless incardination through the reception of tonsure has already been effected. This is one of the few cases in law of informal, or presumptive incardination (Cann. 111, 956); another, "ratione beneficii residentialis," is found in Canon 114. A bishop nevertheless may promote to orders without such oath his own subjects who are later to be canonically excardinated and properly received into another diocese. Naturally a promise under oath of perpetual service in a diocese is not demanded before ordination of professed religious. Vicars and prefects apostolic, as well as abbots or prelates *nullius*, if they possess the episcopal character, are placed on an equality with diocesan bishops in all that pertains to ordination. Lacking episcopal consecration, they may nevertheless in their own territory confer tonsure and minor orders not only on their own subjects, but also on others as well who are properly presented. Outside the territory which is subject to them the ordination by them of even their own subjects would be invalid. After the lapse of a year from the date that the diocese becomes vacant, the vicar capitular requires the consent of the cathedral chapter to permit candidates to receive orders. It would appear then that

our administrators of vacant dioceses require the consent or majority vote of the diocesan consultors in like circumstances. Within the first year of the vacancy the vicar capitular may promote not only those who are obliged to accept orders by reason of a benefice, which they have received or are about to receive, but likewise anyone else who is destined for some particular office, which, owing to the needs of the diocese, must be filled without delay. As this legislation applies to all administrators of vacant sees, more extended powers will be enjoyed in the United States in this matter than formerly. The vicar capitular or administrator is not permitted to concede ordination to one whom the bishop of the diocese has previously rejected. Letters containing permission to receive orders do not lose their force at the death of the one who granted them, or owing to the cessation in any way of his jurisdiction. Such letters, of course, may be revoked.

Candidates for the priesthood should spend at least their theological course in a seminary. Only in peculiar cases for grave reasons, which are binding in conscience on the Ordinary, may he dispense from this regulation. A student who is thus exempt from seminary discipline must be subjected to the watchful care and discipline of a pious and competent priest. The age prescribed for major orders, or for the episcopate, has not been changed. Tonsure is not to be given before the candidate has begun his theological course, subdeaconship not earlier than toward the end of the third year of theology, deaconship not earlier than the beginning of the fourth and priesthood after the middle of the fourth year of theology. Moreover these studies may not be made privately, but in an institution organized for that purpose, and possessing the prescribed course of studies (Cann. 976, 1365).

No matter what custom to the contrary may have existed, tonsure and a minor order, or all four minor orders, or a minor order and subdeaconship must not be conferred on the same day without special permission of the Holy See. Thus the local legislation of the city of Rome has been extended to the universal Church. It is unnecessary to insist on the fact that the reception of two major orders on the same day is impossible. While it is left to the bishop or other Ordinary to determine the period that should elapse between tonsure and

the first minor order, and between one minor order and another, a year, either civic or ecclesiastical, must transpire between the last minor order, that of acolyte, and subdeaconship, three months at least between subdeaconship and deaconship, or between deaconship and priesthood, unless in the judgment of the Ordinary shorter terms are needful or beneficial to the Church. Practically, therefore, the bishop determines the time that should elapse between the various orders, since no special indult is required to shorten the periods prescribed. When the *title* of ordination is lost, another must be acquired, unless suitable support in the opinion of the bishop is otherwise provided for. The title *servitii ecclesiae* is granted by general law, where no canonical title is available, except in countries that are subject to the Congregation of the Propaganda. These retain the title *missionis.*

Among the various hindrances to the reception or exercise of orders, known as *irregularities*, we find that *ex defectu* any one is irregular who is infamous *infamia juris*—a judge who has passed sentence of death, one who has accepted the office of public executioner, as well as his voluntary and immediate assistants in the execution of a death sentence. Among others those are irregular *ex delicto* who attempt marriage or merely go through a civil matrimonial contract, while they themselves are bound by lawful wedlock, or major orders, or even simple and temporary religious vows, or who enter into an alliance with a woman who is lawfully married or is under religious vows. An attempt at suicide begets an irregularity, while clerics who in practising medicine or surgery without permission lose a patient by death likewise incur an irregularity. To allow oneself, except in extreme necessity, to be baptized by a non-Catholic is forbidden under pain of incurring an irregularity. This is the only irregularity now arising from baptism. Clerics still incur an irregularity by exercising an act pertaining to a major order which they do not possess or the performance of which is forbidden to them by reason of any penalty, whether corrective or strictly punitive, a personal or local interdict. All other irregularities remain practically the same, except that some are now styled mere prohibitions or impediments. Thus, sons of non-Catholics, while their parents remain outside the Church, married men, those who conduct

certain affairs of trust, until they are free from such matters, slaves strictly so-called, those who are subject to military service, until said service has been completed, converts till the bishop is satisfied that they have been sufficiently tried, those whose reputation is bad *infamia facti*, as long as in the judgment of the Ordinary this state continues; are prohibited from receiving orders. Irregularities or prohibitions, which are never effected by ignorance of their existence, are multiplied when they rise from different causes, or from repeated voluntary homicide, not otherwise. In a petition for a dispensation in this matter all irregularities and impediments to which the petitioner is subject must be mentioned. Where silence however is due to an oversight or ignorance, a general dispensation will remove all irregularities and impediments, except those that rise from voluntary homicide, and those which have been submitted to a judicial forum. When one or other irregularity or impediment is omitted in the petition intentionally or through bad faith, the dispensation granted is valueless.

Testimonial letters for the period preceding puberty are not exacted by the law. Whether the prescriptions of the Sacred Plenary Council of Baltimore (No. 321), which demand testimonial letters, in a broad sense, from the bishop of one's origin or place of birth, though the candidate has left the diocese before the age of puberty, are still in force, we hesitate to declare, though we believe not. Where under certain circumstances specified in the text of Canon 994 it is impossible or too difficult to secure all the required testimonial letters, the Ordinary may accept instead the sworn statement of the candidate. That a parishioner is about to receive a major order must be announced once to the congregation at a Mass of precept or at some other function that is frequented by the people, unless the Ordinary in his prudence, for just cause, dispense from this regulation. The law is not applicable to religious of perpetual vows, whether solemn or simple. The Ordinary may, if advisable, prescribe that the announcement be made in other churches also, or he may have recourse at all times, instead of an announcement in the church, to a public notice or bulletin at the entrance to the church. It will be sufficient to leave this proclamation in place for a few days only, but a Sunday or holiday of obligation must intervene.

This legislation, as we shall see, approaches that which is now in vogue in regard to matrimonial banns. Unless the Ordinary decide otherwise, the announcement should be repeated, if the ordination is deferred beyond six months. The apparent purpose of this legislation, which is based on the Council of Trent (Sess. 23, cap. 5 de ref.), but which in many places had not been insisted on, is to remind the faithful of their obligation in conscience of divulging any canonical reason known to them why the candidate should not be advanced to orders.

A retreat is required for orders: three full days for tonsure, or minor orders, and at least six for a major order. When one receives more than one major order within six months, however, a retreat of three full days may, if the Ordinary so decide, suffice for deaconship. Would that the law were a little more specific! What is to be done when a candidate is to receive all three major orders within a few days, as prevailing conditions with us seem not infrequently to demand? Our bishops and seminary authorities would wish at least that a retreat of six days might answer, priesthood being conferred at the end of the period, and the other orders during the retreat. Possibly the Holy See may still be indulgent in this and similar matters. Regular ordination days are retained, yet a bishop may for serious reason confer major orders on any Sunday or holiday, while minor orders may be given also on *doubles*. Any practice to the contrary is blameworthy (Can. 1006). What concessions may still be granted to our bishops in this matter is problematical. A special book in the chancery office will contain a record with all necessary details of the ordinations that take place in the diocese. All documents pertaining to ordination ought likewise to be carefully preserved. A certificate of ordination must be given to each one promoted, who when ordained elsewhere should present this document at his own diocesan chancery, that the necessary data for the prescribed record may be at hand. Furthermore the reception of subdeaconship is made known to the pastor of the church where the newly ordained was baptized, that the fact may be duly noted also in the baptismal registry.

Marriage.

The regulations prescribed by the constitution *Ne temere* are, with a few minor changes, repeated in the Code. It is

declared that any promise of marriage whatever is invalid *in utroque foro*, unless it is made in writing with the formalities prescribed. Moreover, even when without any legitimate reason one of the parties to valid espousals refuses to marry, no juridical action or suit tending to the fulfillment of the matrimonial contract is permissible, but merely a petition for reimbursement for any damages that may have been sustained (Can. 1017). When on account of the serious illness of one of the parties it is impossible to observe all the preliminaries demanded by the law, it will suffice ordinarily to have the parties concerned declare under oath that they are baptized and also free from canonical matrimonial impediments. The Sacrament of Confirmation, if it can be done without too much inconvenience, ought to be conferred before marriage on those who have not received it.

The banns are obligatory. A substitute for the proclamation of the banns in the church is a publication of them in a bulletin, at the doors of the edifice, containing the names of the persons who are about to marry. This public announcement must be left in place for at least eight days. The period will necessarily comprise two days on which the faithful are obliged to hear Mass, that they may have ample opportunity of seeing the notice. This regime was inaugurated some nine years ago when the Archbishop of Paris obtained a similar concession on account of the vast number of marriages in the large parishes of his diocese. The basis of the petition was the length of time consumed in reading the names in the church and the consequent tediousness to the listeners, who were for the most part unacquainted with the contracting parties. The indult which was conceded to Paris was restricted to parishes of 10,000 or more souls, and required that the proclamation be affixed to the doors of the parish church on three successive Sundays or holidays. The present general law is considerably broader. Civil authorities in some countries had much earlier resorted to similar public announcements of proposed matrimonial contracts. In mixed marriages the banns are not published, except with the Ordinary's permission, and then without any mention of the religion of the non-Catholic party. This is not new legislation, as various decrees to the same effect had been previously issued. Not infrequently the publication of the

banns is required not merely in different parishes, but likewise in different dioceses. An Ordinary may dispense from the publishing of the banns in other dioceses, as well as in his own, when the parties are of different dioceses. It belongs to the bishop of one or the other spouse in whose diocese the marriage occurs to grant the dispensation. The bishop of either party may grant the required dispensation, if the marriage takes place outside the territory of both. When parents do not know of the proposed marriage of their children under twenty-one years of age or are reasonably opposed to the marriage, the pastor will not proceed before submitting the case to the Ordinary.

In the chapter on impediments we are told that a public impediment is one the existence of which can be established in the external forum; otherwise the impediment is secret. Some impediments are styled *gradus minoris*, others *gradus majoris*. This distinction owes its origin to the reorganization of the Roman Curia by the constitution *Sapienti consilio* and the subsequent rules which were established for the guidance of the Congregation of the Sacraments. The difference between impediments and dispensation of *less* and *greater degree* is applicable especially when the petition for a dispensation is faulty or defective because of falsehood or suppression of the truth. Thus, Canon 1054 says: "Dispensatio a *minore* impedimento concessa nullo sive obreptionis [falsehood] sive subreptionis [suppression of the truth] vitio irritatur, etsi *unica causa* finalis in precibus exposita *falsa* fuerit."

Canon 1043 is here submitted in its entirety, since it embodies the contents of various former decrees, with the addition also of a point that was under discussion in regard to dispensing *urgente mortis periculo* from the presence at marriage of witnesses:

Urgente mortis periculo, locorum Ordinarii, ad consulendum conscientiae et, si casus ferat, legitimationi prolis, possunt *tum super forma* in matrimonii celebratione servanda, tum super omnibus et singulis impedimentis juris ecclesiastici, sive publicis sive occultis, etiam multiplicibus, exceptis impedimentis provenientibus ex sacro presbyteratus ordine et ex affinitate in linea recta, consummato matrimonio, dispensare proprios subditos ubique commorantes et omnes in proprio territorio actu degentes, remoto scandalo, et si dispensatio

concedatur super cultus disparitate aut mixta religione, praestitis consuetis cautionibus.

A slight change in the wording of the text, in regard to affinity, from the previous similar legislation, rendered necessary by the present meaning of the term affinity, will be noted. What is conceded in this Canon to Ordinaries is extended in the next article in precisely the same circumstances, to pastors, and likewise to other priests who within the prescriptions of the law assist at such marriages, but only when the Ordinary can not be approached. A confessor also, under the same circumstances and conditions, enjoys the same power in sacramental confession, but the dispensation thus granted is valid in the internal forum only. Canon 1049 grants certain powers of dispensing where two or more impediments affect the same person. For this formerly a special indult was necessary in most cases. Another article (1052) clears up a point which was under discussion, and also makes a new grant: "Dispensatio ab impedimento consanguinitatis vel affinitatis, concessa in aliquo impedimenti gradu, valet, licet in petitione vel in concessione *error* circa gradum irrepserit, dummodo gradus revera existens sit inferior [*remotior* might be clearer], aut licet reticitum fuerit aliud impedimentum ejusdem speciei in aequali vel inferiori gradu." Some few other considerations, not so essential, concerning matrimonial dispensations, are omitted in the present article.

Any non-Catholic ceremony whatsoever in connexion with a mixed marriage, or any appearance before a minister before or after the Catholic ceremony, is prohibited. The second paragraph of the same Canon (1063) repeats former decrees for the guidance of the pastor who is asked to assist at the marriage of one who has lost the faith, or who has joined a prohibited society, or who refuses to go to confession.

The age of legitimate consent to marriage has been raised to sixteen for the male and fourteen for the female. The exception, "unless precociousness supply the defect of age" ("nisi malitia supplet aetatem") has been abrogated. The impediment *raptus* has been somewhat changed, since either the abduction *or* the forcible retention of a woman for the purpose of marriage begets this impediment. Affinity, which now

arises solely from a valid marriage, prohibits marriage in all degrees in the direct line, in the first and second degrees only in the transverse or indirect line. Public decency ("honestas publica") arises from an *invalid* marriage ("oritur ex matrimonio invalido sive consummato sive non"), and likewise from public and notorious concubinage. It renders marriage null in the direct line only, and then in the first and second degrees, between either party and the blood relations of the other. Spiritual relationship begets a diriment impediment in Baptism only (not in Confirmation), and even here it is not as comprehensive as before, since the parents of the one baptized no longer contract an impediment with the one who administers the Sacrament or with the sponsors. Canonical *legal* relationship or adoption will hereafter follow the civil law of the various countries, rendering a matrimonial contract merely illicit or also invalid, as it is illicit or null according to the civil laws of the country in question (Cann. 1059, 1080).

We append the first paragraph of Canon 1070, which we believe constitutes one of the most important decrees of the entire Code: "Nullum est matrimonium contractum a persona non baptizata cum persona *baptizata in Ecclesia catholica* vel ad eandem ex haeresi aut schismate conversa." While thus far no commentary on this text has appeared, it is apparent that this canon distinguishes between a baptism conferred in the Catholic Church and a baptism that takes place outside the Church, or in other words, between a Catholic and a non-Catholic baptism. The Church is legislating for Catholics only. The marriage of non-Catholics *inter se* is not affected apparently by the baptism of the contracting parties. Two unbaptized persons, or two baptized non-Catholics contract marriage validly. Arguing *e contrario* from Canon 1070, the conclusion forces itself upon us that the marriage of non-Catholics, of whom one is baptized while the other is not baptized, is likewise valid. This view is strengthened somewhat by Canon 1119, which puts "matrimonium non consummatum inter partem baptizatam et partem non baptizatam" on an equality, as far as being dissolved by papal dispensation or solemn religious profession is concerned. There is question here of a *valid* contract between a baptized and an unbaptized person. The law apparently refers to *all such valid contracts*, whether

it is a case of a Catholic who has married with a proper dispensation, or of two non-Catholics. In this latter case Canon 1119 would be applicable if one of the parties later became a Catholic. If the above interpretation of Canon 1090 is correct, it puts an end to much work and worry for diocesan matrimonial courts, especially in the United States. If the marriage of non-Catholics is valid, even though one of the parties be baptized and the other not baptized, such contract of course will remain valid and any matrimonial entanglement later of either husband or wife with a Catholic will be incapable of adjustment during the lifetime of the other consort.

The impediments of error, fear, and servitude or condition remain in force, though they have been placed in the text under the requisites for matrimonial *consent.* Other impediments, which we have not mentioned, remain as before. Matrimonial consent must be expressed in words. Equivalent signs are not sufficient, if the party contracting is capable of speech. The effect of conditional consent is clearly set forth in Canon 1092. General delegated authority to assist at a marriage cannot be given, under pain of nullity, except to assistants in the parish. The priest, as well as the particular marriage at which he is delegated to assist, must be definitely determined (Can. 1096). A marriage will be contracted in the presence of the woman's pastor, unless a sufficient cause determine otherwise. Where Catholics are of different rites, their marriage will take place in the presence of the pastor of the husband, and according to his rite, except there be some particular law to the contrary. When one of the parties to a marriage is in danger of death, and it is impossible or extremely difficult to summon a duly authorized priest, the marriage will be valid as well as licit, if contracted in the presence of two witnesses; at the same time, any priest available should be present.

There are four canons in the Code concerning *marriages of conscience* or secret marriages, which may be passed over as not of great importance. There is no season of the year that excludes marriage. The solemnization of marriages is practically reduced to the solemn nuptial blessing, which is found in the Mass *pro sponsis.* The periods during which this blessing is prohibited, have been shortened, extending now from the first Sunday of Advent to Christmas inclusive, and from Ash

Wednesday to Easter inclusive. Ordinaries may nevertheless for sufficient reason permit this solemn blessing, even during these closed periods, when liturgical rules do not interfere (Can. 1108). Mixed marriages should not take place in Catholic churches or with Catholic rites. Ordinaries may however, but only in extreme cases, especially to avoid greater evils, allow the celebration of a mixed marriage in a church, with some one of the usual ecclesiastical rites, but never with Mass (Cann. 1102, 1109).

The dissolving of the marriage tie by papal dispensation, by religious profession, or by reason of the Pauline Privilege, the separation of husband and wife "quoad torum, mensam et habitationem" for reasons laid down in canon law, the requisites for rendering effective an invalid matrimonial contract, and other necessary matters, are stated in the Code clearly, though concisely. A decree of the Holy Office, on 2 March, 1904, which had escaped many, declared that a *sanatio in radice* was impossible when the nullity of the marriage was due to an impediment arising from the divine or the natural law. The Holy Office took up this question *ex professo*, and its decree prevailed over some decisions to the contrary that emanated from the Sacred Penitentiary. Canonists understood consequently that a *sanatio* could not be effected, even from the moment that an impediment, which is based on the divine or natural law, ceased to exist. This opinion is confirmed now by the Code, which says of *such* marriages: "Ecclesia non sanat in radice, ne a momento quidem cessationis impedimenti" (Can. 1139, § 2).

Conclusion.

A bishop may in certain specified circumstances convert a church to profane, though not sordid, uses (Can. 1187). "Effusio seminis humani in ipsa" is no longer given among the causes that violate a church, but another is added: "impiis vel sordidis usibus, quibus ecclesia addicta fuerit." The violation of a church does not carry with it the profanation of the cemetery adjoining; neither does the violation of a cemetery affect a church which is situated nearby. The laws regarding the loss of consecration of an altar or altar-stone, chalice and paten, are somewhat more lenient than before. The titular of

a non-permanent altar ("altaris mobilis aut non fixi") may be changed with the consent of the Ordinary; which is not true of the titular or patron of a church or fixed altar. Parish churches must keep a record of deaths, giving the name and parents or consort (husband or wife) of the deceased, the Sacraments received before death, place and date of burial (Can. 1238). The holidays of obligation of the Latin Church are Christmas, Circumcision, Epiphany, Ascension, Corpus Christi, Immaculate Conception, Assumption, the feast of St. Joseph, of SS. Peter and Paul, and All Saints' Day. Where however any of these days of precept has been legitimately abrogated or transferred, it cannot be reinstated without consulting the Holy See (Can. 1247). And what is to be done in countries where one of these days was never observed as a holiday of obligation? The Code says nothing further. There is no prohibition (the law is already in force)* to partake of both fish and flesh meat at the same meal, while the law both of fasting and abstinence ceases after midday ("post meridiem") on Holy Saturday. The Code is silent in regard to all fasting in Advent, except on the Ember Days and Christmas Eve. The fast or abstinence of vigils is not anticipated. If the vigils fall on Sundays or holidays, all fasting or abstinence is abrogated. All who have reached the age of seven years are obliged to abstain, while the law of fasting affects all of either sex who are between the twenty-first (completed) and sixtieth year (commenced). Ordinaries may, without special indult, permit the reservation of the Blessed Eucharist in collegiate churches, and in the principal chapel, whether public or semi-public, of ecclesiastical colleges, religious houses, asylums, hospitals, and similar institutions. The old law which permitted the reservation of the Blessed Sacrament only in cathedrals, parochial churches, and churches of religious, necessitated special indults, in order that our convents and other institutions might habitually possess the Blessed Eucharist. The necessity of renewing these indults every five, or for some institutions every seven years, was annoying. The present concession, long desired, will prove most welcome. The Blessed Sacrament may be removed from the tabernacle for the night to a safer place, if there be a serious reason, ap-

* See p. 541 of this number.

proved by the Ordinary, for so doing; in which case liturgical laws in regard to the use of a corporal, light, etc. must be observed. It is prescribed that the Benediction Host and Sacred Particles be changed *frequently*. Sacred vessels and linens ought not to be handled except by clerics or by those in whose custody they are (Can. 1306). The regulations of Pius X concerning catechizing and preaching, as well as the recent constitution of Benedict XV on preaching, are given in the Code. Missions in parochial churches are prescribed at least every ten years. The regents of seminaries ("deputati") hold office for six years, may be reëlected, and are not removable except for serious reason. Each committee ("coetus deputatorum, alter pro disciplina, alter pro administratione bonorum temporalium") is made up of two priests, chosen by the bishop with the advice of the cathedral chapter or diocesan consultors. Certain ones, for instance the vicar general, the rector or procurator or ordinary confessors of the seminary, are not qualified for this office. Details are given in regard to the tax, and method of levying it, for the maintenance of diocesan seminaries. The text insists on a course of at least two full years in Philosophy and four in Theology. At least each of the branches of Sacred Scripture, Dogmatic Theology, Moral Theology, and Ecclesiastical History requires its own distinct professor. Catholic children are forbidden to attend neutral or mixed schools. The Ordinary *alone* is to judge, in keeping with various instructions of the Holy See, in what circumstances and under what safeguards against perversion, such attendance may be tolerated.

Permission to publish books may be given by the author's Ordinary, or by the Ordinary either of the place where the book is *published* or of the place where it is *printed*. If any of these refuse an imprimatur, this fact must be made known to either of the others who is approached for permission to publish the book in question (Can. 1385, § 2). When however a superior finds it inadvisable to allow the publication of a book, he should on request, unless grave motives militate against it, make known his reasons to the author (Can. 1394, § 2). Clerics need permission to publish books even on profane subjects, or even to contribute articles to newspapers, periodicals, or reviews, religious or secular. Diocesan consultors, when

assuming office, must make the prescribed profession of faith before the Ordinary or his delegate and the other consultors. Professors of Theology, Canon Law, and Philosophy in seminaries need not necessarily repeat the profession of faith at the beginning of each scholastic year.

Our new legislation has eighty canons concerning ecclesiastical benefices, a half dozen on hospitals, asylums and similar institutions, and fifty-seven in regard to temporal goods. These last contain some interesting details in regard to *prescription.* A board, comprising the bishop as president and at least two others, chosen with the advice of the cathedral chapter, is prescribed for the administration of temporal goods, " nisi jure vel consuetudine peculiari jam alio aequivalenti modo legitime fuerit provisum " (Can. 1520). Some modifications of former canons, relating especially to the values involved, have been introduced in relation to *alienation* of church property. These will have little practical application in the United States because of our special indult in this matter. When the divine law is not opposed and her own code is silent, the Church adopts local civil laws in all that pertains to the regulation of contracts (Can. 1529).

The official edition of the Code will contain a preface and an exhaustive analytical index of about two hundred pages. The publication of the octavo edition was expected at the end of September, that of the two smaller editions in October.* Commentaries by noted canonists, let us hope, will not long be delayed.

A. B. MEEHAN.

St. Bernard's Seminary, Rochester, N. Y.

FRANCIS SUAREZ: THE MAN AND HIS STORY.

THE tercentenary of the *Doctor Eximius* is passing away so quietly that there is danger of its going almost unnoticed. Spain had been preparing elaborate celebrations of an international character, but then the deluge of human woe came, and the festivities were greatly marred.

The name of Suárez as a theologian is so familiar to the student of ecclesiastical science that the main incidents of

* A recent cablegram from Rome states that the publication of these three editions has been postponed, but gives no new date of issue.—EDITOR.

his eventful life call for appreciative notice in these pages. He was, to quote the Spanish historian Astrain, like an "ocean gathering to itself all the rivers of theological science flowing from the Fathers through the Middle Ages down to the end of the sixteenth century." [1]

It is strange indeed that Suárez should have remained three hundred years without a biographer. The notices of his life written in the seventeenth century, if they can be called biographies, are not easily accessible now and in their actual form appeal but little to our present taste. When Father de Scorraille, as a fitting preparation to the tercentenary, published his *François Suárez*,[2] he was really giving the world the first "life" of a man who was as refined a gentleman and as exemplary a priest as he was a profound thinker. He made Suárez live as he was—a man whose existence is crowded with great achievements and saddened by many sorrows.

At the very outset of this Life we meet with some strange facts, which are not without their lesson of encouragement for ecclesiastical students. At the foot of the Alhambra in a street now called *Padre Suárez*, is the house where, on 5 January, 1548, the second child of the noble couple, Don Gaspar Suárez de Toledo y Obregón and Doña Antonia Vásquez de Utiel, was born. Seventeen years later we find him asking for admission to the Jesuit novitiate, and his application rejected. Of his schoolmates at this time forty-nine were admitted to the Society. The failure under these circumstances must have been a rude shock to the young nobleman. It appears from the testimony of Fr. Francisco de Morim, a contemporary, that Suárez was considered intellectually unfit, though otherwise capable and good. He had shown no particular love for books while at Salamanca where he attended the Jesuit college. Later on in the year 1564 he was permitted to pass, as it were on trial. If he failed as a scholastic he might become a lay brother. He was not however allowed to remain in the novitiate at Medina del Campo, but after three months was sent to Salamanca, presumably to ascertain whether he could

[1] Antonio Astrain, *Historia de la Compañía de Jesús en la Asistencia de España*, vol. iv, 64, Madrid, 1913.

[2] Raoul de Scorraille. *François Suárez de la Compagnie de Jésus, d'après ses lettres, ses autres écrits inédits et un grand nombre de documents nouveaux;* 2 vols. in 8, Paris, Lethielleux, 1913.

make anything of the philosophical lectures given there. Francis went, listened attentively, studied persistently, and understood nothing. Rather than go home, he would be a lay brother. It was no use breaking his head. He would never get anywhere.

Then something happened which brings out the golden opportunities as well as the appalling responsibilities of those who supervise ecclesiastical students. Suárez found a friend. Not that his teachers and class-mates had not been kind to him. But, somehow, Fr. Martín Gutiérrez, S.J., later murdered by the Huguenots in France, understood him better than the rest. The kind exhortations of this saintly priest, whose function it was to direct him, fell like a stream of gentle light across the darkness that involved the mind of Suárez, and served as an encouragement to the young student. Unconsciously he safeguarded a vocation to the priesthood and a genius to the Church that were on the point of being diverted from their destined course. Young Suárez understood his lessons now; with amazing rapidity he acquired a grasp of philosophical truth; he outshone all his class-mates, and five years later, at the age of twenty-three, Suárez was appointed teacher of philosophy at Segovia.

Was the intellect of Suárez suddenly touched by a ray of supernatural light, or was it rather his assiduous application, fervent prayer, and the beneficent influence of a loving friend on a boy naturally timid and sensitive that warmed the winter of his desolation and caused his intellectual faculties to exert their latent powers? Maybe, Suárez himself never knew what had happened in him. To an indiscreet inquirer who questioned him in later life as to how he had gained his wealth of knowledge and wisdom, he answered, somewhat evasively perhaps, that, though he considered the little he knew as a gift from above, he had not acquired it without much labor. He was convinced that patient tilling and watering will turn desert land into productive soil, and the sweat of one's brow will make even a sterile intellect bloom.

Before entering upon the activity of Suárez as a writer, let me give a chronological outline of his career. Born at Granada, 5 January, 1548, he entered the Society of Jesus 16 June, 1564; after three months at the novitiate of Medina del Campo,

he studied philosophy and theology at Salamanca from the autumn of 1564 to 1570; in 1571 he began to teach philosophy at Segovia; said his first Mass 25 March, 1572; completed his *triennium* as a professor of philosophy (1574) at Segovia, and then commenced (1575) at Avila that teaching of theology which he was to continue at Valladolid (1576-1580), at Rome (1580-1585), at Alcalá (1585-1592), at Salamanca (1592-1597), and, for about twenty years, at Coimbra (1597-1615). Hence the external facts of the life of Suárez may be summed up thus: a Jesuit at a little less than seventeen, an ecclesiastical student six years, and a teacher about half a century. The monotony of these long years of teaching is relieved by his trials, generally undeserved, and by the writing and publishing of his treatises, which cover well nigh the whole field of Catholic philosophy and theology.[3]

His first contribution to theological thought was given, as I have intimated, when he was yet a student at Salamanca. It was a scholarly expression of tender homage to the Heavenly Queen, which has since enriched the treatise on *Mariology*. Blessed John of Avila, in the course of a sermon on the prerogatives of Mary, had expressed the opinion that the grace and sanctity which adorned her soul were greater than the grace and sanctity of the Angels and Saints combined. Suárez, who was just then completing his theological course, was called on to illustrate the statement by proofs from Patristic sources. With characteristic zeal for the honor of Our Blessed Lady Suárez elaborated his thesis in the form of a dissertation which, embodied some twenty years later in his *De Mysteriis Vitae Christi*, has become a revered doctrine in Mariology. He made it moreover the theme of his "Grand Act" or solemn disputation at the end of his course, whereby he was knighted, as it were, to fight the intellectual battles in behalf of the Church.

[3] Suárez, however, did not write two important treatises, that is, *De Matrimonio* and *De Justitia et Jure*, which, as if to round off the work of the *Doctor Eximius*, were written by two of his confrères, Sánchez and de Lugo. Thirteen volumes in folio of Suárez were published during his lifetime, and fourteen after his death. In the course of this paper we mention only a few of them, and not by their full titles. A partial list of his works may be seen in the *Catholic Encyclopedia*, *s. v.* "Suarez." The complete list of the *published* writings of Suárez and their various editions will be found in Sommervogel, *Bibliothèque de la Compagnie de Jésus*, Brussels and Paris, 1896, t. vii, from col. 1661 to col. 1687.

During the following years Father Suárez remained in comparative obscurity. As a teacher he was greatly esteemed, it is true, by those who came in touch with him; but through these he could hardly be said to speak directly to the educated intellect of Europe. Segovia, Valladolid, and Rome (1571-1585) mark the formative period of his mental development. Those were the quiet years of preparation. Then came the days when Suárez found himself "under a cloud". Busybodies within and without the Order accused him vaguely, but persistently, of teaching "novelties." His humility and exquisite gentleness stood him in good stead, though the very delicacy of his refined nature must have made his trial the harder to bear. The explanations he gave to his superiors and the inability of his opponents to prove their charges, were sufficient to clear the young Spanish professor of suspicion, and as a mark of the confidence placed in him by his immediate superiors he was asked to revise the first draft of the *Ratio Studiorum*. This work, the Magna Charta, so to speak, of Jesuit education, had shortly before been outlined under the direction of the General of the Society, Claude Aquaviva. One of the chief hindrances to immediate success as a teacher in the case of Suárez was his eagerness to sound the bottom of every difficulty, or, as he put it in writing to Aquaviva, his wish to go to the "bed-rock of the question". This aim at thoroughness characterized his work throughout. For all his gentlemanly modesty, he could not help referring at times, half humorously, half contemptuously, to the "theology of old copy-books", handed down from one generation of pupils to the next and learned by rote. His own method was to find the *ultima ratio,* to get at principles rather than at precedents, unless it was for the purpose of illustration. Deep insight and first-hand research made him bring out of his treasure-trove *nova et vetera*. Thus he managed to give to old questions a warm living physiognomy. He could not bring himself to treat a question as if it were a "caput mortuum".

The first important work published by Fr. Suárez, at the age of forty-two, was *De Verbo Incarnato* (Alcalá, 1590). The general favor with which the treatise was received caused him to issue soon after this the treatise *De Mysteriis Vitae Christi* (Alcalá, 1592).

The book was denounced to the Inquisition at Madrid by one of Suárez's old teachers at Salamanca, who had conceived a grudge against the young professor, so recently become famous. Moreover, an overjealous, though popular, preacher, Fr. Alfonso de Avendaño, O.P., took occasion to denounce in the pulpit what he considered a misrepresentation of the Sacred Humanity of our Lord. His diatribes were directed against the Jesuits in general, and against Suárez in particular.

The matter was brought before the Inquisition, and the author of *De Mysteriis* was completely vindicated.

When a young priest, Suárez had had an ambition to be a preacher. He tried hard and failed conspicuously. One of his pupils, availing himself of the many privileges of his few years, told Suárez, after a poor oratorical performance: "Your Reverence, I believe, has not been called by God to be a preacher, but only a teacher." Suárez, for all his learning, had a sense of humor and could take a truth from the mouth of children. "It's all for the best", he said, and his career as a preacher came to an end. But, if he could not successfully address a congregation, at least he would endeavor to help gifted preachers to penetrate better the theological "truth which must be the food of piety," as he said in his *Proœmium* to *De Mysteriis Vitae Christi.*

After this we find Suárez removed from Alcalá and teaching at Salamanca. The change was brought about, at least in part, by Gabriel Vásquez. These two good and great men differed on some points in theology. When Suárez, owing to ill health, was obliged to leave Rome he exchanged places with Vásquez, who had been at Alcalá. The latter remained at Rome six years (1591) and then, owing to some friction with his colleagues, returned to Spain, where, having been assigned to teach, he met Suárez at Alcalá. Aquaviva, that shrewd judge of human nature, wishing to prevent a possible clash between two teachers of decidedly original mind and sensitive disposition, advised that Suárez should remain a professor of theology and Vásquez should devote himself to writing, "provided", he wrote to Vásquez, "you keep your eyes wide open in the choice of opinions". Vásquez was delighted with the appointment. But the aureole of popularity which surrounded

this brilliant and vivacious teacher set a number of hearts astir in the University of Alcalá. They wanted *him* to teach, though Vásquez, be it said to his honor, had no idea of ousting Suárez. The latter begged to be removed. He realized fully the delicacy of his position. Things went on in this way for two years, till for the peace of all concerned Vásquez was appointed to replace Suárez, and Suárez went to Salamanca (1593).

Thus the legend to the effect that, when Vásquez entered the class-room in the evening, he would ask: "What did the old man teach this morning?" "Quid dixit vetulus mane?" and forthwith would defend the opposite opinion, falls in the light of the facts. In the first place, Suárez and Vásquez were not teaching in the same institution, and, secondly, it would hardly enter the mind of Vásquez to call Suárez *vetulus*, inasmuch as Suárez was only two or three years his senior, that is, not yet quite forty-five. The fact is that these two eminent men esteemed each other greatly. Vásquez, to quote only one instance, characterized the work of Suárez, *De Mysteriis Vitae Christi*, as "an eminent service to sacred science," coming from one who had been "the first to subject to a rigorous theological critique all the questions appertaining to the life and greatness of the Virgin Mary". Suárez held Vásquez in equal esteem, as is manifest from the testimony of his contemporaries.

It was fortunate, at all events, that Suárez went to Salamanca. There he worked prodigiously. In four years, besides publishing other works, he almost completed his *Disputationes Metaphysicae*, than which there are few more colossal works in the history of philosophy. These years of achievement were going by quietly on the whole, when Philip II, King of Spain, curtly ordered Suárez to Coimbra. That University needed a celebrity, and all the objections of Suárez notwithstanding, he must go. Suárez bowed his head, packed his manuscripts and arrived at Coimbra on 1 May, 1597.

He had been there only a few weeks when a good friar and clever professor, Egidio *a Praesentatione*, raised a disturbance over the fact that "a man with no diploma to prove his competency" was given such an important chair in the University. The Jesuit Provincial of Portugal came to the rescue of Suárez. Availing himself of a certain privilege which

he had, he gave Suárez a degree ready made. It is worthless, they said, it must be conferred by a university. And Suárez went to Evora, had himself made a doctor and came back to Coimbra after some time with all the trappings of the office. In spite of all these vexations he was happy in his little cell of the Jesuit College.

That year, 1602, was an eventful one. On 31 January, Clement VIII notified the Generals of the Dominicans and of the Jesuits that he was going to preside personally over the disputations hinging on that most tantalizing of theological problems—the conciliation of free will and efficacious grace. On 14 February, Clement sent to the two Fathers General the articles which were to be treated in the first *Congregatio de Auxiliis*, and on 20 March he himself opened the disputations. Then the Church of God beheld that most singular spectacle, never seen before or since, of a Supreme Pontiff, surrounded by Cardinals and Consultors, presiding for three years over the examination of a book. That book was the famous *Concordia* of Molina, published at Lisbon in 1588. It is popularly believed that the well known theological difference between Jesuits and Dominicans dates from the publication of this book. As a matter of fact, both Orders had been teaching their systems for some time, and the first public and even noisy manifestation of an intellectual clash took place as early as the end of 1581 or the beginning of 1582, when Fr. Prudencio de Montemayor, S.J., a teacher at the University of Salamanca, defended in a disputation the system later elaborated by his confrères, Molina and Suárez. It seems that the thesis defended by Montemayor was not on the matter of *Grace* directly, but on the merits of Christ and our Lord's *mandatum moriendi*. Fray Domingo Báñez, O.P., objected vigorously against the doctrine expounded by the defendant, and drifting from one point to another the disputants entered the *mare magnum* of predestination and free will. Fray Domingo de Guzmán, O.P., spoke to corroborate the view of his confrère, and Fray Luis de León, that celebrated teacher and exquisite poet, came forth valiantly to defend the position of the young Jesuit. It was a hot dispute. The controversy spread and was brought before the Inquisition. Both Montemayor, who was but an obscure teacher, and the great Fray Luis de León

found themselves in a sea of trouble. A truce of six years followed. Then, in 1588, the book of Molina appeared.

This is a parenthesis, however, meant to place the affair of Suárez in its proper setting and, incidentally, to clarify a point which is often vaguely treated by the older historians of the controversy *De Auxiliis*. When, then, the *De Poenitentia* of Suárez made its appearance, Thomism and Congruism were being argued *pro* and *contra* in the presence of Clement. The champions of the two systems, Báñez and Molina, had remained under their tents in Spain while the battle was going on in Rome. The brethren at home were carrying on a little guerilla warfare, and who shall say that there were not faults on both sides? Anyhow, what concerns us here is that letters were exchanged between Báñez and Lemos—the latter representing the former in Rome—concerning the book of Suárez. The Holy Office was at work on it. A condemnation was impending. Suárez sensed the storm, and his heart sank within him. Had he offended the Pope? Would not a condemnation of his book reflect on his whole lifework? Would not his Jesuit brethren, already sorely tried, suffer on his account?[4] In August, 1603, he sent a memorial to Clement VIII through Aquaviva. The Papal Nuncio wrote to Rome commending Suárez. Philip III begged the Pope to save the reputation of so great a theologian. But the blow fell at last, and it nearly crushed Suárez, who became seriously ill. On 31 July, 1603, the Holy Office had issued a decree: "Sanctissimus decrevit ut liber suspendatur donec emendetur et corrigatur," etc. Suárez, furthermore was forbidden to publish any theological books without previously obtaining the approval of the Inquisition.

As soon as Suárez had sufficiently recovered, the Nuncio advised him to go to Rome. Clement, it must have been observed, even when condemning the book had not pronounced himself, at least directly, as to the tenability of the interpretation given by Suárez to the decree of 20 June, 1602. Suárez wished that the question should be looked into more closely, and for this reason started for Rome in May, 1604. On his way, he wrote most

[4] Suárez, however, knew that the Society of Jesus had never sponsored or favored his interpretation. The first edition of the *Ratio Studiorum* obliged Jesuit professors, some sixteen years before the decree of Clement, to teach this proposition: "Poenitentiae Sacramentum absenti per nuntium seu per litteras collatum, non est validum."

of his *De Deo Unio et Trino.* The Pope received him very kindly at Frascati. But, the pious speculations of the older biographers notwithstanding, Suárez elicited no answer from the Pope, and the question dragged on till March of 1605, when Clement died. Leo XI succeeded him for a few days, and then Paul V ascended the papal throne. The same Pontiff who in 1607 was to bring the *Congregationes de Auxiliis* to a close by sending the disputants home, telling them he would solve the question when he thought fit and by allowing them in the meantime to defend their respective systems, without, however, censuring their adversaries—the same Pontiff, much as he loved Suárez, brought his affair quickly to a head by declaring, through the Holy Office, on 14 July, 1605, that the interpretation given by Suárez to the decree of 20 June, 1602, was untenable.[5]

Perhaps this step was more trying to Paul V than to Suárez, for the Pope loved the Spanish theologian dearly. He wished to keep him by his side and it was even rumored that he would raise him to the Cardinalate. Suárez, who in spite of the extreme sensitiveness he had shown in this affair, was a very humble religious, was glad when through the intercession of Bellarmine he was allowed to leave Rome for Coimbra (September, 1605). On his way there he stopped at Lyons, at Avignon, Barcelona, Valencia, and Salamanca, and was received with acclaim everywhere. He reached Coimbra early in 1606. It is noteworthy in this connexion that the Pontiff who rejected the interpretation of Suárez nevertheless sent to him (2 October, 1607) the famous Brief from which posterity had derived the theological surname of Suárez, that of *Doctor Eximius.* Though in failing health Suárez continued to work prodigiously. His books appeared in quick succession, and his admirable treatise *De Legibus* appeared in 1612.

In 1610, his great friend Paul V requested Suárez to refute the *Apologia* of King James I of England. That pseudo-theologian who was then occupying the English throne had exacted from his subjects an oath of fealty which Catholics could not take in conscience. To justify the oath the king

[5] The substance of the decree and an important caveat appended to the same, may be seen in the note given by Denzinger to the number quoted above.

wrote or induced some theologians to write the Apologia against two Briefs of the Pope and a famous letter of Bellarmine[6] to the archpriest Blackwell. Paul V desired that a thorough refutation of the book should be made, and Suárez, much as he disliked the work,[7] wrote the *Defensio Fidei.* The book proved a severe blow to the English king. It stirred even greater excitement in France. Suárez had dwelt on the question of the power of the Pope over secular princes,[8] and had touched upon the question *de occisione tyranni.*[9] At the instigation of the English king, the French parliament condemned the *Defensio.* The book was burned at Paris, and the Jesuits were persecuted. Even in quarters where Suárez should have expected sympathy and support, he found distrust and opposition. Philip III, however, stood faithfully by him. Paul V declared that the doctrine expounded by Suárez was in accordance with the decree of the Council of Constance,[10] and with his usual tact and energy, calmed the troubled waters which threatened the very existence of the Society in France. The last great trial of Suárez, which gave him a taste of political trouble, was over. When another Brief of his friend Paul V, praising the work of Suárez, reached Lisbon, the *Doctor Eximius* had already passed away (25 September, 1617).

The three ensuing years he spent teaching and completing the volumes which were published after his death. Broken in health, he was allowed, in November of 1615, to resign his chair at Coimbra.

In directing attention to the long and eventful life of Suárez I have been able to give but a few incidents to characterize the man and his story. The reader who would have a more complete account must go directly to Fr. de Scorraille, whose two volumes give a true and beautiful picture of the great Jesuit theologian.

JAPHETH S. JOLLAIN, S.J.
St. Louis University, St. Louis, Missouri.

[6] Published under the pseudonym of Matteo Torti.

[7] Cfr. *Proœmium* to *Defensio Fidei Catholicae et Apostolicae adversus Anglicanae Sectae Errores,* Coimbra, 1613.

[8] Especially in the third book, "De summi Pontificis supra temporales reges excellentia et potestate."

[9] Cf. liber vi, cap. iv.

[10] Cf. Denzinger, *Enchiridion,* n. 690.

FATHER HUGO OBERMAIER.

The Time and Place of the Cave Man in World History.

UNDOUBTEDLY to the Abbé Breuil, as I said in the preceding article,[1] more than to any other, the present generation owes the most precious information in proof that the cave man, our earliest known ancestor in Europe, was an artist. Possessed of no inconsiderable artistic ability himself, Abbé Breuil has carefully and sympathetically studied the examples of art produced by these oldest European artistic colleagues and has reproduced them sympathetically for all those throughout the world who cannot have the precious opportunity to see them for themselves. The distinguished priest's work in this regard has completely revolutionized our ideas about man and has made it very clear that the commonly accepted notions of our own and immediately preceding generations with regard to man's constant progress upward from century to century, if actually not from decade to decade, as some seem to think, are quite absurd and founded on some ridiculous assumptions which prove now to have no foundation in any of the realities of prehistory or archeology.

It was extremely important, however, for us to know as far as possible the date at which these men lived and their place in prehistory as regards their known successors in time. These are the men of the Paleolithic time (or the Old Stone Age, to translate that Greek epithet), and we want to know their relations in time and development to the men of the Neolithic period, as well as to the Lake Dwellers, and then the early modern races. It is very interesting to realize that this all important work in chronology owes more to another priest than to any other worker. Curiously enough, though the caves were situated in Western France and Northern Spain, the man to whom we owe more in the chronological department of paleolithic paleontology was a German, Father Hugo Obermaier of Munich. He had quite as significant material to work with as Abbé Breuil, who gave himself to the pictures on the walls of the caves, only it required more patient and careful study to elaborate the significance of this material and

[1] ECCL. REVIEW, September, 1917, pp. 257-268.

to trace the meaning of the various objects and their relations to all the knowledge that has been gradually accumulating, for more than half a century, with regard to the cave men.

Father Obermaier's merit in this regard has been recognized by the authorities in the subject all over the world. When Professor Henry Fairfield Osborn, Research Professor of Zoology, Columbia University, New York, and Curator of Vertebrate Paleontology in the American Museum of Natural History, wrote several years ago his book *Men of the Old Stone Age, Their Environment, Life and Art*, in which the story of the cave man is given in considerable detail, he did so only after having visited the caves of North Spain and of the Dordogne in South France. Then he dedicated his volume to the men who had proved helpful to him in enabling him to secure first-hand information on all these details. That dedication runs: "To my distinguished guides through the upper paleolithic caverns of the Pyrenees, Dordogne and the Cantabrian Mountains of Spain, Emile Cartailhac, Henri Breuil, Hugo Obermaier." How curiously interesting it is to think that two of these three men whose names are thus placed, and rightly, at the head of the volume of scientific constructive work which has attracted most attention in recent years, are Catholic priests. How different that fact is from the very definite impression so generally accepted that the Church is opposed to scientific development, and especially to science that would lead us to think that man lived on earth so long ago, and that at least priests would not be liberal-minded enough to be the great scientific pioneers in such a remarkable development.

Obermaier's Patient Research and its Reward.

Father Obermaier above all has worked out the significance of a number of remains that at first seemed to be merely accidental forms in nature, and yet when found under the circumstances in which they occurred had a very significant meaning in archeology. At first, as pointed out by Obermaier, the earliest man in Europe, while recognizing the need of artificial aids in the shape of tools, found it difficult to make these for himself and had to be satisfied to help himself with such rude pieces of flint that he found. He was dependent on the chance

shape of fragments of flint which he shattered by letting them fall from heights or by letting heavy stones fall on them. He had not yet learned to shape them symmetrically. In the search after the most useful form of flint which could be grasped by the hand for various purposes, a rather characteristic form was evolved of which a great many are found actually in or in close proximity to the cave dwellings. Very soon the cave man learned, however, to shape suitably sized flints more or less into the form of almonds, so that they could be easily grasped by the hand, there being a rather smooth surface for the palm and a sharp edge leading to a point on the other side. Dr. Obermaier worked out the progress of flint shaping, by himself learning patiently how to fashion flints for various purposes and thus demonstrating the course of old time flint tool making.

Father Obermaier spent some three years in the great grotto of Castillo near Ponte Viesgo in the province of Santander, Northern Spain. Professor Osborn mentions his visit to that grotto with Obermaier as most illuminating. The results of investigations conducted were most fruitful in scientific results. The deposits which filled the grotto presented in cross section altogether some forty-five feet in thickness, reaching from the floor to the roof. Father Obermaier succeeded in differentiating some thirteen layers of distinct interest, and these proved to cover eleven periods of "industry", representing many different kinds of flint tools and other implements. Indeed this grotto, now famous in archeology, provided by itself a magnificent epitome of the prehistorical period of Western Europe from what is known as the Acheulean Age (because the first deposits recognized as belonging to it were found near St. Acheul in France), to the age of bronze in this same part of the country. Father Obermaier has found that the floor of the grotto was possibly used as a flint-making station in the Acheulean and very likely also in Chellean times.

Father Obermaier made a series of experiments with flints which showed exactly how the early flint workers had gone about producing the forms of flint implements which are now so commonly found. While these men were satisfied at first with the accidental sharp edge that they picked up in quarries, they soon learned how to flake flints and to fashion them skil-

fully by retouching until they secured a really symmetrical almond form, which fitted the hand very well and made a very effective tool for a great many purposes. They were able to produce symmetrical instruments with straight, convex, or concave cutting edges at will, until the specialization of their instruments for various purposes must have become a craft requiring a great deal of ingenuity.

The Caves as Dwellings.

Father Obermaier has pointed out the vicissitudes of the history of the cave man in his cave dwelling. He finds that long before these caves were inhabited by man, they served as lairs or refuges for the cave bear and the cave hyena, their homes being shared by a number of birds of prey. Sometimes large numbers of skeletons of these animals are found within the caves, and it would seem as though man must have had a hard struggle not only to drive the animals out but to keep them out in inclement weather. While of course the men and women lived mainly near the entrance to the cave, it is well known that even a short distance from the entrance to such underground workings the temperature is likely to be very uniform and never cold. While it might seem as though cave dwelling would be very unhealthy, Father Obermaier points out that the smallest cave was considerably larger and better ventilated than the small smoky cabins of some of the European peasants of the present day, or the snow huts of the Esquimo.

The principal hardship in cave life was the dampness in the winter time. This could not be expelled in any complete way by fire, because the smoke would have been otherwise impossible to stand. During spring, in times of freshets, the cave men were often displaced from their dwellings and these were made uninhabitable by the seepage of water. But every spring in our time somewhere in the world and usually somewhere in the United States, many hundreds and even many thousands of people are driven from their homes and suffer severely because of flood conditions. The dampness of many of the dwellings, however, gave rise to certain arthritic conditions, with swellings of joints, so often called rheumatic in the modern time, though not always with complete justi-

fication; and there seems no doubt that the rheumatoid diseases were rather frequent, for bones are found of both men and beasts exhibiting diseased swellings and chronic inflammatory conditions of the vertebræ such as are associated with extreme dampness. It is rather interesting to find that man reacted to a damp environment at that time quite as he does at the present time and we have not as yet found any remedies for preventing such afflictions.

What Father Obermaier has done for us particularly, besides bringing out the significance of the various objects found in the cave, is to place the epoch at which these various finds must be considered to have happened in the history of the race and of the earth, that is, in the geology of the earth's surface. His book on *The Man of the Early Time*[2] is very well known and forms the basis for nearly all the scientific writing on the subject that we have had in recent years. Father Obermaier has worked out the problems of the relationship of the artistic finds and other remains to one another and to the human skulls that have been discovered, and has placed the progress and decadence of the races as well as calculated about the length of time that the various stratas of culture and geologic horizons in which these remains occur, lasted. For strange as it must seem to those who have been quite sure of the assumption that the cave man was a savage, we know now that not only we have the right to speak of culture in his regard, but actually these patient investigators have been able to trace a series of cultures among the earliest known ancestors of man.

Culture among the Cave Men.

Long before pictures were found on the walls of the caves it had been recognized that the cave man was an artistic artisan, and even something of his startling and marvelous ability in pure art had come to be recognized. Among the very earliest things that were found in the caves and that attracted special attention to the old-time dwellers in them were implements or utensils of various kinds which had been used by the cave men and which bore on them ample evidence that he

[2] *Der Mensch der Vorzeit.*

had an artistic spirit. These objects, bone and horn and ivory and other material, some of which are among the most resistant to the vicissitudes of time that we know, had been preserved in the debris on the floor of the caves. A great many of them proved, when carefully examined and when the dirt that had gathered around them had been removed, to have on them very interesting engravings, that is, pictures scratched with a sharp pointed instrument.

It was a good while, however, before the high quality of this engraving came to be generally appreciated. A large number of objects were collected, but the markings on them were supposed to be more or less crude and very primitive misrepresentations of the animals hunted by these early men. Indeed it was only after the discovery of the pictures in oils on the walls of the caves that a more careful study of the smaller objects found in the caves showed clearly that there had been in our hands abundant evidence of the fine artistry of the cave men even before the wall pictures were known. The engravings on bone and ivory and horn were thoroughly artistic in quality in a great many cases, vigorous vivid representations of animals of all kinds presented in many ways, and modes of activity.

The cave man then came to be studied from two very different aspects, though these two had many very intimate relations, and the researches were founded, not on theory but on actual study of remains. There was in the caves a mural or parietal art consisting of the pictures in oils on the walls and occasionally the ceilings, and then besides there was the movable art, as it came to be called, consisting of the decorated objects of various kinds which soon began to crowd the museums. While Abbé Breuil did so much, as we have seen in the former article, to develop our knowledge of the mural or parietal art of the caves, he helped also to bring out the significance of the movable art. It remained, however, for Father Obermaier to trace the evolution of these art objects and to give them their proper places in prehistory. There proved on careful investigation to be a series of various cultures to delineate and of divers horizons of progress and decadence to locate, for early as these objects are in the history of man, both upward and downward artistic tendencies are to be noted in them.

All their archeological relations were illuminated by the careful researches of Father Obermaier and above all by his intuition amounting to genius in recognizing and appreciating even minute differences.

Domestic Life of the Cave Man.

The domestic life of the cave man becomes very interesting. Here is a man who makes his home beautiful by painting in oil on the walls of it, and makes too all the implements and utensils of daily use as beautiful as he can make them by simple decorative procedures which do not interfere with their usefulness. It would be hard to think that the life in such a home must be that of the savage or anything but rather a pleasant existence. Of course we have the popular science theories, the oft-repeated declarations of newspaper and magazine science, those fosterers of pseudo-knowledge which has to be corrected and which serves only to make people more ignorant, that the cave man's wife was a slave whom he had probably dragged home by the hair of the head and kept in his domicile merely to care for his children; but there is not the slightest bit of evidence for this; it is all mere assumption. Granted that evolution from the beast to man is true, then this must be so, the evolutionists declare, and that's all about it.

We have come to realize during the present generation that most of the things that were declared by science or pseudo-science that they must be so, are not really so, and we are trying to find out not new theories but new facts. The facts with regard to the cave man's home are accumulating. He tried to make it beautiful. Fortunately, among these pictures, of which of course some at least may have been made by the cave woman, for there is not the slightest reason to think that the cave man alone had a sense of beauty, we have some that give us a good idea of the human beings of that time. These provide an excellent basis for reflection as to the real status of the women of the period, in one regard at least. The cave artist always pictures his women folk as rounded and fat, and indeed rather inclined to be obese. He almost never pictures her without children near her, and his ideal evidently was the rounded, rubicund, healthy mother of children, and not at all the thin younger woman on whom the modern artist

expends his efforts so exclusively. Almost needless to say, only an abiding interest in her and the children could have dictated this.

On the other hand we have also some though but a few pictures from the cave man of cave men. Masculine human beings are always represented as muscular and athletic, thoroughly fit, as it were, but not at all fat. Manifestly, his ideal man was the athlete who could go out and chase the animals successfully and who could compete with any of them in strength of muscle and vigor and rapidity of movement. The contrast between the cave man and the cave woman in this regard is very interesting. The conclusion is almost forced on us that the cave woman sat down at home and cared for her children, lived, as it were, on the fat of the land, and so became stout and rounded, while her lord and master by the rude strenuous work of the chase and the demanding efforts of the hunt was thoroughly hardened into athletic fitness.

Such stout women could not very well have been drudges. On the contrary, the rule of humanity has always been that it was when men have succeeded in making it possible by their successful efforts in creating a home life in which their wives did not have to work that these wives became stout or even fat. Farmers' wives are usually rather thin. The old pioneer women in America were thin and wiry, though their decendants with more leisure and better eating are getting so fat that foreigners are demanding whether the caricatures of Uncle Sam and his wife as thin and rather scrawny individuals are not a living lie, for certainly even the older American families are not represented very often by such types in our day.

In a good many of the caves that were manifestly the homes of the cave people many split long bones have been found. The one reason for splitting bones is to get at the marrow of them. The marrow even in our time represents a delicacy that is much sought after. Evidently, the cave man or his wife had learned the secret of the dietary quality of grilled marrow, and so we have a great many remains of these split long bones. It has been suggested that an indulgence in a diet that contains a good deal of grilled marrow, especially if the individual was not compelled to take very much exercise, would produce a state of obesity such as the cave man some-

times pictured his women folks in, as rapidly as does Huylers' candy in our time. It is only those who have abundant time for eating and the preparation of toothsome delicacies who can take the pains to split bones in order to secure the marrow within them in such easily edible quantities, as readily produces a tendency to corpulency at least. The whole story as thus outlined for us is extremely interesting and Father Obermaier's studies of moveable cave art and of the other objects found in the debris on the floor of the caves has brought out a great deal beyond even this of suggestive information.

Belief in Immortality.

What is even more interesting perhaps is the evidence that these cave men had a very firm and thoroughly practical belief in immortality for which they were quite ready to make rather serious sacrifices. The bodies of the dead were buried with implements near them to take with them to the other world and even traces have been found of the burial of food with them for their journey. Not infrequently red pigment of one kind or another is found also in the grave, and the explanation of its presence usually given is that the cave men wanted their dead relatives to look well. What struck them most was the greenish pallor of the dead and to avoid their appearing with this in another world, where they were as yet strangers, red ochre was buried with them to give them a ruddy appearance.

This may seem to many to be a sign of barbarism and of savagery, but let us not forget that at the present time the undertaker is very careful to make corpses look nice by rouging them and even by padding sunken cheeks and jaws and the like. Human nature has not changed very much in the thousands of years since the cave man's time, and we still want to have our dead look beautiful, just as Hector's mother Hecuba rejoiced over the fact that her son's body had not been marred in spite of Achilles having dragged it many times around the walls of Troy.

The dead of the cave dwellers were dressed in their best. Apparently some of their finest implements were placed beside them, and the living were quite willing to make the sacrifice of beautiful things over which many hours of labor

had been spent, in the desire to provide their dead friends with the instruments necessary, as they believed, for life in another world. I understand that there has never been a tribe found that did not prove on careful investigation to have some religious ideas and above all a sure confidence in a hereafter. The cave men might very well be expected to have had it as well as the others, though this evidence for it has proved rather surprising to a good many people.

War and the Cave Man.

It is interesting to appreciate that the investigation of the caves was interrupted just as it had reached this interesting point by the war in Europe. Just before the war began, a French nobleman and his three sons were engaged in exploring one of the most interesting caves that had been uncovered in recent years. The call to arms at once put an end to the expedition, for two of the sons were called to the colors and the third for preliminary training. I believe that one of the young men has since been killed, another has been wounded, and the father, all of whose attention is now devoted to patriotic work, is alone. That exploration will never be resumed by the same investigators. Indeed it seems very dubious as to when such researches can be taken up seriously again in France. We are thousands of years after the cave men, with all the progress that is supposed to have taken place since then; but it is war that makes it impossible to go on with the interesting researches of the cave man.

One of the French archeologists, Commont, who has spent a good deal of time investigating the cave man's life and customs during the past twenty years, does not hesitate to declare that the older cave man, the maker of his home beautiful, when that home was only a cave, had no weapons for war. He killed the animals that he hunted by dead falls, that is, by pits dug in the path that the animal was accustomed to follow to water, and then covered with branches and a light layer of dirt so that if the animal were scared he would in his hurry rush upon this light frame work and then plunge to death in the pit below. The weapons or rather implements that are found are for peaceful avocations, the skinning of animals, the sharpening of bones, the graving of bone and horn and the like,

but not for war. Could there be any more curious contrast possible than our cave-man ancestor demonstrated as a man of peace, while we as descendants of thousands of years later are engaged in the greatest war that humanity has ever waged. Verily man is a very curious creature and the more we *know* of him, forgetting our theories and waiting for real knowledge, the more curious and inexplicable he becomes.

When the war broke out Father Obermaier was fortunately engaged in archeological work on the Spanish side of the Pyrenees in connexion with the cave dwellings of Spain, or he might have found it extremely difficult to go on with his scientific labors, and perhaps even have suffered some personal inconvenience. As it is, the pursuit of his research work was sadly disturbed by the war, but his presence in Spain led to the creation for him of the Directorship of the Paleontological Institute in Madrid, where he is continuing his work of classifying, arranging, and bringing out the significance of the many specimens, especially of movable art, that have been found in the caves of Spain.

After even this brief story of his work, with that of Abbé Breuil, and the results which they have produced on human thinking, it is not difficult to understand why the claim should be made that probably no other two men have done so much in our present generation to revolutionize human thought with regard to the history of man than these two faithful clergymen. So far from being hampered in their work in any sense of the word by the ecclesiastical authorities, they have been encouraged, materially aided, and their very priestly character has been of a distinct help to them in their work. They have done in our generation for man what the Abbot Mendel did for heredity, and their work fills a corresponding place in a particular department of biology. Father Mendel found after a time that he was called to higher things in his own order and left his scientific work reasonably complete, though its significance was not to be recognized for a generation later. These two clergymen have been more fortunate, and practically no one writes anywhere in the world on paleontology and archeology without quoting them.

The respect in which Obermaier is held will be readily appreciated from the fact that, when the war disturbed his work

and cut off his connexions with his home country, a position was provided for him in a foreign country, in Catholic Spain, so that he might be able to go on with his precious scientific work during the war. The whole story is extremely interesting from a human point of view, but still more significant because of the light that it throws on the real relations between the Church and Science.

JAMES J. WALSH.

New York City.

Analecta.

ACTA BENEDICTI PP. XV.

FOEDERI MISSAE QUOTIDIANAE IN ARCHIDIOECESI NEO-EBORACENSI INDULGENTIAE ET PRIVILEGIA IN PERPETUUM CONCEDUNTUR.

Ad perpetuam rei memoriam. Dilectus filius Noster Ioannes M. S. R. E. Cardinalis Farley, ex concessione et dispensatione apostolica Archiepiscopus Neo-Eboracensis, Nos edocendos curavit, se in id venisse consilii, ut in sua quoque Archidioecesi "Foedus Missae quotidianae" institueret, quod iam in Hibernia insula conditum, recens a Nobis caelestibus Ecclesiae thesauris locupletatum fuit. Cum autem vehementer optet, etiam sibi concreditos fideles ad Sacrum singulis diebus audiendum allici, atque inde facilius divino convivio recreari; enixas Nobis preces adhibuit, ut constituendo Operi easdem ac pro Hibernia tum plenarias, tum partiales indulgentias largiri dignaremur. Nos igitur, quibus est omnino persuasum, uberes ex huiusmodi religionis pietatisque Foedere fructus in Domino perceptum iri, audito etiam dilecto filio Nostro S. R. E. Cardinali Poenitentiario Maiore, piis hisce votis benigne obsecundandum censuimus. Quare, praesentium tenore, Apostolica Auctoritate Nostra, omnibus ac singulis utriusque sexus Christifidelibus Archidioeceseos Neo-Eboracensis tantum, qui ad "Foedus Missae quotidianae" pertinebunt, die primo eorum in hanc

Sodalitatem ingressus, si vere poenitentes et confessi Ssmum Eucharistiae Sacramentum sumpserint, plenariam; ac sodalibus in eadem Consociatione describendis, in cuiuslibet eorum mortis articulo, si vere poenitentes et confessi ac S. Communione refecti, vel, quatenus id facere nequiverint, saltem contriti, nomen Iesu ore, si potuerint, sin minus corde devote invocaverint, etiam plenariam; nec non praedictis sodalibus, qui quovis anni mense saltem novem diebus continuis Missae interfuerint, atque uno quo cuique libeat ex novem hisce diebus, vere poenitentes et confessi Sacra se Communione refecerint, ac Missa durante pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, plenariam similiter omnium peccatorum suorum indulgentiam et remissionem misericorditer in Domino concedimus atque impertimus. Praeterea iisdem Sodalibus, qui, corde saltem contrito, quolibet profesto die Missam audiverint, eaque durante, ut praefertur, oraverint, septem annos totidemque quadragenas; iis autem sociis, qui quodvis pietatis vel caritatis opus ex dicti Foederis praescripto peregerint, centum dies de iniunctis eis, seu alias quomodolibet debitis poenitentiis in forma Ecclesiae consueta relaxamus. Quas omnes et singulas indulgentias, peccatorum remissiones ac poenitentiarum relaxationes, excepta plenaria indulgentia in articulo mortis lucranda, etiam animabus fidelium in Purgatorio detentis per modum suffragii applicari posse indulgemus. Denique veniam Apostolica Auctoritate Nostra facimus, cuius vi Missae, ad quodlibet altare pro anima cuiusvis sodalis celebrandae, animae ipsi perinde suffragentur ac si ad privilegiatum altare fuissent celebratae. Non obstantibus contrariis quibuscumque. Praesentibus perpetuo valituris. Volumus autem ut praesentium Literarum transumptis, seu exemplis, etiam impressis, manu alicuius Notarii publici subscriptis ac sigillo personae in ecclesiastica dignitate vel officio constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum, sub annulo Piscatoris, die XXVI iunii MCMXVII, Pontificatus Nostri anno tertio.

P. CARD. GASPARRI, *a Secretis Status.*

ACTA OFFICIORUM.

De Praescriptis Aliquorum Codicis Canonum.

Episcopi aliive locorum Ordinarii complures a SS. D. N. Benedicto Pp. XV demisse efflagitarunt ut, nulla interposita mora, vigere incipiant praescripta Codicis i. e. quae sequuntur:

1. Canonis 859, § 2;
2. Canonis 1108, § 3;
3. Canonis 1247, § 1;
4. Canonis 1250, 1251, 1252, 1253, 1254.

Beatissimus Pater, in audientia die 19 mensis augusti infrascripto Cardinali data, relatas preces benigne excipiens, decrevit, praescripta canonum de quibus supra, ex hoc ipso die vim habere; praetereaque, Motu proprio concessit ut S. R. C. Cardinales jam nunc omnibus ac singulis fruantur privilegiis quae can. 239, n. 1, 240, 600, n. 3, 1189, 1401, ejusdem Codicis describuntur. Quae omnia promulgari jussit, contrariis quibuslibet minime obstantibus.

Ex aedibus Vaticanis die 20 mensis Augusti anni 1917.

P. Card. Gasparri, *a Secretis Status.*

S. CONGREGATIO DE SEMINARIIS ET DE STUDIORUM UNIVERSITATIBUS.

De Novo Iuris Canonici Codice in Scholis proponendo.

Cum novum iuris canonici Codicem SS. D. N. Benedictus Pp. XV a die festo Pentecostes proximi anni millesimi nongentesimi duodevicesimi in universa latina Ecclesia vim habiturum esse edixerit, liquet ex eo ipso die Codicem fore authenticum et unicum juris canonici fontem, proptereaque tum in disciplina Ecclesiae moderanda, tum in judiciis et scholis eo uno utendum esse. Quam sit igitur necessarium, clericis praesertim, Codicem probe nosse atque omnino habere perspectum, nemo est qui non videat.

Itaque Sacra haec Congregatio, ut in re tanti momenti rectae alumnorum institutioni pro officio suo consulat, omnibus ac singulis studiorum Universitatibus et juris canonici Lyceis quae, ad normam can. 256, § 1, eidem Sacrae Congregationi parent, praecipit ac mandat, ut in schola antehac *textus* aptis-

sime nuncupata, in qua jus canonicum penitus copioseque praelegitur, ita in posterum ejusmodi disciplina tradatur, ut alumni, non modo Codicis sententia *synthetice* proposita, sed accurata quoque uniuscujusque canonis *analysi*, ad cognoscendum et intelligendum Codicem veluti manu ducantur: debent scilicet doctores juri canonico tradendo, ipso Codicis ordine ac titulorum capitumque serie religiosissime servata, singulos canones diligenti explanatione interpretari. Iidem tamen magistri, antequam dicere de aliquo instituto juridico aggrediantur, apte exponant qui ejus fuerit ortus, quae decursu temporis acciderint progressiones, mutationes ac vices, ut discipuli pleniorem juris cognitionem assequantur.

Nullo ceterum, praeter Codicem, libro alumnos uti necesse erit; quodsi doctoribus placuerit eos unum aliquem adhibere librum, id sancte retinendum, ut non ejus libri ordini ordo Codicis, sed huic ille aptetur et accommodetur.

Romae, ex aedibus S. Congregationis de Seminariis et Studiorum Universitatibus, die VII mensis Augusti anni MCMXVII.

CAJETANUS CARD. BISLETTI, *Praefectus.*

L. * S.

IOSEPH ROSSINO, *Substitutus.*

SACRA POENITENTIARIA APOSTOLICA.

(Sectio de Indulgentiis.)

DUBIA CIRCA ALTARIA PRIVILEGIATA ET MISSAS IN EIS CELEBRANDAS.

Propositis S. Poenitentiariae Apostolicae dubiis:

1. An privilegium Altaris applicari possit pluribus defunctis, pro quibus Missa celebratur?

2. An recipi queant onera perpetua Missarum ad Altare privilegiatum celebrandarum?

S. Tribunal, die 3 julii, anno 1917, respondendum censuit:

Ad 1. *Negative*, prout jam decisum fuit a S. Congregatione Indulgentiarum, decretis dierum 29 februarii 1864 et 19 junii 1880;

Ad 2. Recipi possunt, dummodo numerus Missarum, tam fundatarum quam adventitiarum, sit talis ut eis commode satisfieri possit.

Et in audientia, subsignata die, infrascripto Cardinali Poenitentiario Majori impertita, SS. D. N. D. Benedictus div. Prov. Pp. XV, has responsiones in omnibus approbavit, jussitque ut publici fierent juris.

Datum Romae, in S. Poenitentiaria, die 6 julii 1917.

GULIELMUS CARD. VAN ROSSUM, *Poen. Major.*

F. BORGONGINI DUCA, S.P., *Secretarius.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

By Consistorial Decree:

24 August: The Right Rev. John McIntyre is raised to the Archiepiscopal Titular See of Oxyrynchia, and appointed Auxiliary to the Most Rev. Dr. Ilsley, Archbishop of Birmingham.

The Right Rev. Dennis Matthew Lowney is raised to the Episcopal Titular See of Adrianopolis, and appointed Auxiliary to the Right Rev. Matthew Harkins, Bishop of Providence.

By Brief through the S. Congregation of Propaganda:

27 July: The Right Rev. Patrice Chiasson, of the Eudist Fathers, is appointed Vicar Apostolic of the Gulf of St. Lawrence Vicariate in Canada (Province of Quebec).

By Note of the Secretariate of State:

4 May: Monsignor William A. Pape, of the Diocese of Sioux City, is made Domestic Prelate.

16 June: Monsignor Charles Bancroft Murray, of the Archdiocese of Kingston (Canada), is made Domestic Prelate.

29 July: Monsignor Michael J. Ryan, of the Archdiocese of Adelaide (Australia), is made Domestic Prelate.

16 August: Monsignor John A. Floersch, of the Diocese of Nashville, is made Honorary Chamberlain of the Pope.

17 August: Monsignor William J. Ormond, of the Diocese of Auckland (Australasia), is made Honorary Chamberlain of the Pope.

3 May: Dr. Peter G. Moylan, of the Archdiocese of Philadelphia, is made Knight of the Order of St. Gregory the Great, civil class.

Division and Erection of Dioceses.

By Apostolic Letter of 28 July, 1917, part of the Diocese of Goulburn (Australia), comprising fifteen parishes, is erected into a new Diocese with the episcopal residence at Wagga-Wagga.

By separate Apostolic Letter of the same date, twelve parishes of the archdiocesan district of Sydney are incorporated in the Diocese of Goulburn.

By Apostolic Letter of the same date, six parishes of the Diocese of Bathurst are incorporated in the Diocese of Wilcannia, which latter is to adopt the title of Wilcannia-Forbes. The Bishop of Wilcannia-Forbes is instructed to reside alternately in the City of Broken Hill and in the City of Forbes, six months of the year in each.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

His Holiness, Pope Benedict XV grants indulgences and privileges to the League of Daily Mass in the Archdiocese of New York.

His Eminence the Cardinal Secretary of State enumerates certain Canons of the new Codex that become operative at once, instead of being held in abeyance until next Whitsuntide. These include the prescriptions on abstinence and fasting, the new legislation on the Easter Communion, the solemnization of marriage in forbidden times, and holidays of obligation. (The decree is discussed at greater length below.)

S. Congregation on Seminaries and University Studies requires the use of the new Code of Canon Law as a text book.

S. Penitentiary Apostolic answers two questions about privileged altars.

Roman Curia gives official list of recent pontifical appointments.

PART OF CANON LAW NOW IN FORCE.

By a document dated 20 August, 1917, the Cardinal Secretary of State declares that the Holy Father, acceding to the petition of bishops and other ordinaries, has decreed that certain provisions of the new Code of Canon Law shall be in force ot once ("nulla interposita mora"). The following are the Canons as given in the original text of the Code:

I. Canon 859, No. 2. "Paschalis Communio fiat a dominica Palmarum ad dominicam in albis: sed locorum Ordinariis fas est, si ita personarum ac locorum adiuncta exigant, hoc tempus etiam pro omnibus suis fidelibus anticipare, non tamen ante quartam diem dominicam quadragesimae, vel prorogare, non tamen ultra festum sanctissimae Trinitatis."

By virtue of this enactment, bishops may, where the circumstances seem to warrant it, proclaim the time between the fourth Sunday of Lent and Trinity Sunday as the period for the performance of the Easter duty. (Cf. p. 497, of this number.)

II. Canon 1108, No. 3. Having in No. 2 of this Canon determined that the solemn blessing of nuptials is forbidden from the first Sunday of Advent to Christmas Day, inclusive, and from Ash Wednesday to Easter Sunday, inclusive, Canon 1108 proceeds in No. 3: "Ordinarii tamen locorum possunt, salvis legibus liturgicis, etiam praedictis temporibus eam permittere ex justa causa, monitis sponsis ut a nimia pompa abstineant."

This decree plainly grants to bishops the power to permit the solemn blessing of a marriage within the forbidden times, provided there be no unusual pomp, provided the liturgical prescriptions be observed, and provided also there be a sufficient reason.

III. Canon 1247, No. 1. "Dies festi sub praecepto in universa ecclesia sunt tantum: Omnes et singuli dies dominici, festa Nativitatis, Circumcisionis, Epiphaniae, Ascensionis et Sanctissimi Corporis Christi, Immaculatae Conceptionis et Assumptionis Almae Genetricis Dei Mariae, Sancti Joseph eius Sponsi, Beatorum Petri et Pauli Apostolorum, Omnium denique Sanctorum."

It is important, however, to note that in No. 3 the same Canon decrees: "Sicubi aliquod festum ex enumeratis legitime sit abolitum vel translatum, nihil inconsulta Sede Apostolica innovetur".

IV. (1) Canon 1250. "Abstinentiae lex vetat carne jureque ex carne vesci, non autem ovis, lacticiniis et quibuslibet condimentis etiam ex adipe animalium."

(2) Canon 1251. "Lex jejunii praescribit ut nonnisi unica per diem comestio fiat; sed non vetat aliquid cibi mane et vespere sumere, servata tamen circa ciborum quantitatem et qualitatem probata locorum consuetudine."

No. 2. "Nec vetitum est carnes ac pisces in eadem refectione permiscere; nec serotinam refectionem cum prandio permutare."

It will be lawful, therefore, next Lent, to eat fish and flesh at the same meal, to take the principal meal of the day at noon or in the evening, and in regard to the "collations" to conform to approved local customs.

(3) Canon 1252, No. 1. "Lex solius abstinentiae servanda est singulis sextis feriis."

No. 2. " Lex abstinentiae simul et jejunii servanda est feria quarta Cinerum, feriis sextis et sabbatis Quadragesimae et feriis Quatuor Temporum, pervigiliis Pentecostes, Deiparae in Coelum Assumptae, Omnium Sanctorum et Nativitatis Domini."

No. 3. " Lex solius jejunii servanda est reliquis omnibus Quadragesimae diebus."

No. 4. " Diebus dominicis vel festis de praecepto lex abstinentiae, vel abstinentiae et jejunii, vel jejunii tantum cessat, nec pervigilia anticipantur; item cessat Sabbato Sancto post meridiem."

These provisions in regard to fasting and abstinence are clear enough. Henceforth, by general law, fast and abstinence are abolished on holidays of obligation. If a vigil falls on a holiday of obligation or on Sunday, the fast and abstinence are not anticipated. There is no fast or abstinence after noon on Easter Saturday. It is to be noted, too, that there is no mention of any fast during Advent, except, of course, on Ember Days and the Vigil of Christmas.

(4) Canon 1253. " His canonibus nihil immutatur de indultis particularibus, de votis cuiuslibet personae physicae vel moralis, de constitutionibus ac regulis cuiusvis religionis vel instituti approbati sive virorum sive mulierum in commune viventium etiam sine votis."

(5) Canon 1254, No. 1. "Abstinentiae lege tenentur omnes qui septimum aetatis annum expleverint."

No. 6. " Lege jejunii adstringuntur omnes ab expleto vicesimo primo anno ad inceptum sexagesimum."

NEWMAN'S ARGUMENT FROM CONSCIENCE FOR THE EXISTENCE OF GOD.

The following communication from Fr. Harrington was received in August. Thinking that Father Toohey might wish to make some explanation, we submitted the paper to him, with the request that if he had any comment to make, it would be desirable to have the same appear simultaneously with Father Harrington's paper in order to avoid drawing out the controversy beyond the present issue. Father Toohey's absence from Georgetown delayed the publication of the two letters. —EDITOR.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

In my article in the June number of the ECCLESIASTICAL REVIEW occurred the following paragraph: "There is one moral argument given for the existence of God that I reject as invalid, that from conscience, thought by Cardinal Newman to be the strongest of all the arguments treated by him at length in his *Grammar of Assent*. He argues from the voice of conscience to the necessary existence of a divine lawgiver. I think this argument completely worthless and even dangerous, as it has a fine tinge of Modernism about it, although Newman himself would be the last to support such a movement in Catholic philosophy. Newman argues to the existence of God because we hear His voice in our conscience, telling us certain actions are right or wrong. 'Though', he says, 'I lost my sense of the moral deformity of my acts, I should not therefore lose my sense that they were forbidden to me'. But we know that conscience speaks to us because we have a knowledge of God or His laws from other sources; for example, that certain things are wrong, intrinsically evil, against the natural law, and certain things are wrong because they are prohibited to us, whereas if they are not prohibited to us, our reason could see nothing in them but good. Therefore a knowledge of the morality of the act must precede the sting of conscience, not *vice versa*. Conscience is not an inner sense by which we perceive religious truths. This is the doctrine of Schleiermacher. It is Newman's theory pressed to its logical conclusion. It finds expression in the subconscious immanence of the Modernists, and in practice it opens wide the door to every kind of religious extravagance."

Father Toohey, S.J., writing in the August number of the ECCLESIASTICAL REVIEW makes a few comments on this passage which show, I think, that he has missed the point of my argument against Newman's proof, perhaps because my analysis of the argument from conscience as given by Newman was too condensed; and it therefore gives me the greatest pleasure to correct any false impression I may have made in the mind of Father Toohey, or of any other of my readers.

1. The moral argument for the existence of God that I rejected as invalid, was the one given by Newman. The reason

for rejecting it was that Newman holds that one can lose one's sense of the moral deformity of one's acts and at the same time retain one's sense that these same acts are forbidden. Now I hold that this is not possible, and experience proves that it is not. On the contrary I hold that, if one has no sense of the moral deformity of one's acts, one's conscience would never upbraid him. A knowledge of the morality of the act must precede the announcement by conscience that it is forbidden. Otherwise how could conscience forbid it? Or where did it get the knowledge that it was forbidden? The intellect can get knowledge of the immorality of acts in two ways: either by seeing that they are intrinsically evil, or because they are prohibited by an external lawgiver. But since the intellect does not see their moral deformity and still, according to Newman, the conscience could know that they were forbidden, conscience would seem to be some faculty independent of the intellect, and acting blindly. But conscience in the broadest sense is only the intellect viewed as perceiving good and evil; more exactly, it is an act of the practical reason, a practical judgment of the understanding. Therefore, I said, conscience is not an *inner sense* by which we perceive religious truths, and Newman's theory pressed to its logical conclusion does make it something independent of the intellect, and capable of obtaining knowledge of the forbidden nature of the act, while the mind is in ignorance of the morality of the same act, and here is the element of *subjectivity* that seems to me to vitiate this theory of conscience and makes any argument for the existence of God drawn from it absolutely invalid. Once such a theory of conscience was admitted, it is easy to see how in practice it would lead to almost any kind of religious extravagance.

2. As to Father Toohey's comments on the passage of my article just quoted, and explained, he says the argument from conscience, as employed by Newman, and many scholastic, authors, bears no relation whatever, even the remotest, to the subconscious immanence of the Modernists; and then Father Toohey goes on to give an ethical argument of his own which does not contain the subjective element that I have objected to in Newman's version of the argument from conscience at all, and concludes by saying that the argument from conscience,

as he states it himself, has not a tinge of Modernism about it. But I was criticizing Newman's version of the argument from conscience, not Father Toohey's, and therefore to this part of his objection we say, *Transeat.* Again, Father Toohey misses the point when he says that, starting with the dictates of conscience, we can arrive at the knowledge of many natural truths of religion as distinguished from supernatural truths. *Concedo.* My contention is not that conscience cannot perceive religious truths but that conscience is not an *inner sense* or *faculty* or whatever else he wishes to call it, which perceives religious truths while the intellect remains ignorant of their moral goodness or deformity. I was arguing against that passage quoted literally, by Father Toohey from the *Grammar of Assent* (page 106), where Newman writes, "Though I lost my sense of the obligation which I lie under, to abstain from acts of dishonesty, I should not in consequence lose my sense that such actions were an outrage offered to my moral nature. Again, though I lost my sense of their moral deformity, I should not therefore lose my sense that they were forbidden to me." Criticizing this last sentence of Newman, I wrote: "But we know that conscience speaks to us because we have a knowledge of God or His laws from other sources; for example, that certain things are wrong, intrinsically evil, against the natural law, and certain things are wrong because they are prohibited to us, whereas if they are not prohibited to us, our reason could see nothing in them but good." Father Toohey says that this sentence, unless it is qualified, is not true, because he understands me to say that we cannot know from conscience that certain things are intrinsically evil, unless we have a knowledge of God, or His laws, from other sources. My sentence, however, says distinctly, that we have two ways of knowing evil. Evil that is intrinsic and against the natural law, and evil that may not be intrinsically so, but evil because prohibited. That is the reason why conscience speaks to us of evil on my theory, and it is a fundamental doctrine of Christian ethics.

But why conscience should speak to us of evil at all, while the intellect does not perceive its deformity, either as intrinsic evil, or evil merely because the thing is prohibited, is what I cannot square with the fundamental principle of Christian

ethics, that we can know certain actions are intrinsically evil whether we know that God has prohibited them or not.

Dr. Cronin, the distinguished Professor of Ethics at the National University of Ireland, gives a scholarly refutation of Newman's argument from conscience, which is worth quoting in full:

As from a multitude of initiative perceptions, writes Cardinal Newman, acting in particular instances, of somethng beyond the senses, we generalize the notion of an external world, and then picture that world in and according to the particular phenomena from which we started, so from the perceptive power which identifies the intimations of conscience with the reverberations or echoes (so to say) of an external admonition, we proceed on to the motion of a Supreme Ruler and Judge, and then again we image Him and His attributes in those recurring intimitations, *out of which, as mental phenomena, our recognition of His existence was originally gained.*[1]

We reply: It is because we know *aliunde* the existence of God and know also *aliunde* that the intimations of conscience *represent* the Divine Will, that therefore we conclude that the objective moral relations revealed by conscience are commands of God—commands, that is, of a ruler who is all perfect, wise, just, powerful, of One who is not indifferent toward His own laws, but who as Creator of that very order which conscience reveals to us, is offended and pained at its violation by those who owe him all the love that He may claim from them. But could we *per impossibile* imagine a state of civilization in which men have not as yet thought about the existence of God, and consequently have as yet no idea of Him, then, indeed, would all this sacredness, of which Newman speaks, be gone from conscience—the sense, that is, of a loving Father offended, a personal majesty outraged, of a trust betrayed. We cannot agree, therefore, with Cardinal Newman, when he writes: "Though I lost my sense of the moral deformity of my acts, I should not, therefore, lose my sense that they were forbidden to me"—meaning that Conscience reveals to me, first and before all things, not that an act is bad, but that an act is forbidden to us—the badness being only an inference from the prohibition. This, indeed, is the plain summing up of the theory of conscience—the voice of God. And it is disproved by ordinary experience. For, apart from Revelation, it is not possible to know what acts God forbids unless our reasoning first shows them to be bad; again, the consequences to which this theory leads have already been pointed out. For instance, if prohibition be the sole source of

[1] *Grammar of Assent* (page 104).

my knowledge of evil, it is impossible that I should be able to distinguish between acts which God prohibits because He *must,* and acts which he prohibits because He freely wills to do so. But we can and do make such distinctions. Therefore, that acts are bad is known on other grounds than those of divine prohibition. In conscience, therefore, we find no proof of God's existence.[2]

Doctor Moyes of Westminster, writes:

God or righteousness in some shape has first of all to be reached by reason, before reason, which we call conscience, can dictate its practical judgment. Conscience thus postulates God or Goodness rather than reveals them. . . . The distinction has its importance in the fact that the practical judgment of conscience takes its direction from a speculative judgment of reason, which precedes it. . . . The sense of right and wrong—of the duty of doing what God wills, or what is Godward or right, and of avoiding what God forbids, or what is ungodward or wrong—is not so much the cause, as the resultant, and not so much the premiss, as the conclusion, of the reason perceiving that God is, and that certain actions make for or against Him.[3]

Newman used other arguments to prove the existence of God, as those from the order in the visible universe and for a first cause. Therefore we have never doubted his orthodoxy, as we were careful to note before criticizing his argument. But because Newman used this argument from conscience to which I have objected, is no reason why the prestige of his great name should prevent us from placing after it a point of interrogation. If St Thomas had used it, we might have used the same liberty. I am well aware of the attempts of the Modernists to connect the name of Newman with their cause, attempts that were settled forever in the brilliant defence by the Bishop of Limerick, which drew an autograph letter from Pius X, and therefore it is that, though my strictures on his argument from Conscience for the existence of God appear rather severe, still it is far from my intention to cast any aspersion on the great and venerable name of John Henry Cardinal Newman.

J. C. HARRINGTON.

St. Paul, Minnesota.

[2] *The Science of Ethics:* Cronin. Vol. I, pp. 476-477.

[3] Moyes, *The Existence of God,* pp. 43, 44, 45.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

I wish to thank Father Harrington for his courteous letter and to say that I am exceedingly sorry at having misconstrued his meaning in one or two sentences. It would serve no useful purpose to explain how I came to misunderstand him, and so I shall not attempt to do it.

In a letter which was published in the London *Tablet* for 25 April, 1908, I said: "I have no stomach for controversy, and I never should have written had I not felt there was a call upon me to do so. . . . All true admirers of the Cardinal will be deeply grateful to the Most Rev. Bishop of Limerick for the masterly essay which was the occasion of the Holy Father's letter of approbation. This essay has rendered all further defence of Newman superfluous; and, with the present letter, my connexion with this discussion shall come to an end." These words were uttered in all sincerity. I have an extreme aversion to public controversy, particularly with a Catholic priest. In one's effort to be brief, it is so exceedingly difficult to avoid misunderstandings and to keep from giving offence. I am sure that Father Harrington will believe me when I say that there is absolutely nothing personal in what I shall write, and that I sincerely hope he will find nothing in my remarks to offend him. And I am confident he will appreciate my position when I say that with the present letter I shall withdraw from the discussion. We are both anxious to arrive at the truth in the matter before us, and neither of us is seeking for a personal victory.

I did not write in the August issue of the ECCLESIASTICAL REVIEW to demonstrate the cogency of the argument from conscience, but to show that there is nothing Modernistic in Newman's development of the argument. Scholastic writers are divided as to its cogency. Some of the acutest minds that I have met among Scholastic philosophers look upon it as an extremely powerful argument. But let that pass. The only question before us is this: Does Newman's use of the argument savor of Modernism?

Father Harrington says: "[I think Father Toohey] has missed the point of my argument against Newman's proof." Father Harrington and Dr. Cronin will pardon me if I say that

I think they have missed the point of Newman's argument from conscience.

In the letter to the *Tablet* to which I referred a moment ago, I wrote: "There is a danger of our expecting from Newman a continual metaphysical exactness of expression such as the Scholastics themselves do not exemplify. To arrive at a true understanding of an author's meaning, we must not fix our sole attention upon isolated passages from his writings; we must contemplate these passages in their proper context, and we shall best learn the author's own interpretation of his words by studying the examples which he uses in illustration." Newman himself says: "Anything is startling and grotesque, if taken out of its place, and surveyed without reference to the whole to which it belongs." [1]

To show how easy it is to misinterpret a writer's meaning, I will take the following words from Father Harrington's letter: "I hold that if one has no sense of the moral deformity of one's acts, one's conscience would never upbraid him." Supposing this sentence, unaccompanied by its context, were to fall under the eye of a person who is accustomed to use the word "sense" in the rigorous technical meaning in which it is employed in Scholastic philosophy: he might be led to remark as follows: "The word 'sense' can be applied only to our animal nature. Hence, Father Harrington seems to imply that we ought to have in our animal nature a sense of the moral deformity of our acts, and that the perception of moral objects belongs to the same order as the sense of hunger and the sense of thirst. There is something distinctly Modernistic in this contention." Now, anyone who had read Father Harrington's letter would know that the foregoing comment on his words was absolutely false; he would know that Father Harrington was using the word "sense" in the same meaning as that in which Newman had used it, namely, as an intellectual perception.

Newman's *Grammar of Assent*, in which is found the argument from conscience, is not addressed to Scholastic philosophers, but to the ordinary educated man who is unfamiliar with the technical language of the Schoolmen. Accordingly,

[1] *Present Position*, p. 331.

Newman employs the words of everyday speech, and these words he employs for the most part in a sense which is sanctioned by common usage. Sometimes he seems to use the word "conscience" in the sense of an intellectual perceptive power, but almost always he uses it in the sense of an act or exercise of this power; and very frequently he employs the word "sense", and at times the word "feeling", to denote the act of conscience.

I shall confine my remarks to the following quotations from Father Harrington and Dr. Cronin:

Father Harrington: I hold that if one has no sense of the moral deformity of one's acts, one's conscience would never upbraid him. A knowledge of the morality of the act must precede the announcement by conscience that it is forbidden . . . [According to Newman] conscience would seem to be some faculty independent of the intellect, and acting blindly. . . . Newman's theory pressed to its logical conclusion does make it [conscience] something independent of the intellect, and capable of obtaining knowledge of the forbidden nature of the act, while the mind is in ignorance of the morality of the same act.

Dr. Cronin: We cannot agree, therefore, with Cardinal Newman when he writes: "Though I lost my sense of the moral deformity of my acts, I should not, therefore, lose my sense that they were forbidden to me"—meaning that Conscience reveals to me, first and before all things, not that an act is bad, but that an act is forbidden to us—the badness being only an inference from the prohibition.[2]

These statements of Father Harrington and Dr. Cronin are conclusions which they draw from the following words of Newman: "Though I lost my sense of the obligation which I lie under to abstain from acts of dishonesty, I should not in consequence lose my sense that such actions were an outrage offered to my moral nature. Again; though I lost my sense of their moral deformity, I should not therefore lose my sense that they were forbidden to me." [3]

I remark upon these words of Newman as follows:

First: Suppose that, instead of confining our attention to the second sentence from Newman, as Dr. Cronin does, we were to

[2] *Ethics*, p. 477.
[3] *Grammar*, p. 106.

fix our gaze solely upon the first; then our criticism would run as follows: "We cannot agree, therefore, with Cardinal Newman when he writes: 'Though I lost my sense of the obligation which I lie under to abstain from acts of dishonesty, I should not in consequence lose my sense that such actions were an outrage offered to my moral nature'—meaning that Conscience reveals to me, first and before all things, not that an act is forbidden to us, but that an act is bad—the prohibition being only an inference from the badness." This interpretation of Newman's doctrine is as fully warranted as is Dr. Cronin's.

Secondly: Suppose the word "lose" to have its most common literal meaning in the foregoing passage from Newman; then it is impossible to lose what one does not possess. To say that a person can lose his sense of the moral deformity of acts of dishonesty implies that he *has* that sense.

Thirdly: The whole context shows that Newman does not mean that we can *literally* lose our sense of the moral deformity of acts of dishonesty while we retain our sense that they are forbidden; much less does he anywhere say that anyone literally *does* lose or *has lost* the former while retaining the latter; and he certainly does not base his argument from conscience upon either of these suppositions. Father Harrington's criticism would be warranted only on the hypothesis that Newman had based his argument upon the second supposition. On the contrary, Newman says that the act or feeling of conscience, which is at once a sense of moral deformity and of prohibition, is *indivisible*. His words are as follows: "The feeling of conscience . . . is twofold: it is a moral sense, and a sense of duty; a judgment of the reason and a magisterial dictate. *Of course* its act is *indivisible*; still it has these two aspects, distinct from each other, and admitting of a separate consideration." [4] Again: "These emotions constitute a specific difference between conscience and our other intellectual senses—common sense, good sense, sense of expedience, taste, sense of honour, and the like—as indeed they would also constitute between conscience and the moral sense, supposing these two were not aspects of *one and the same* feeling, exercised upon *one and the same* subject-matter." [5]

[4] *Grammar*, pp. 105-6.
[5] P. 108.

Since, then, according to Newman, the sense of the moral deformity of acts of dishonesty and the sense that they are forbidden are aspects of *one and the same* act, and since he claims that this act is *indivisible*, it is obvious that he does not hold that the sense of the moral deformity of acts of dishonesty can be *literally* and *really* lost, while the sense that they are forbidden remains. If two aspects of one and the same act are *indivisible,* how can they be divided? and must they not be divided in order *literally* to lose one without losing the other? The passage from Newman upon which Father Harrington and Dr. Cronin have animadverted follows immediately after the quotation given above beginning with the words "The feeling of conscience"; and it is a further elucidation of these words; it surely cannot be interpreted in such a way as to make it contradict the words which immediately precede it. What Newman is insisting on is that the indivisible act of conscience has two aspects, that these aspects "admit of a separate consideration," and that when, for a given purpose, we are contemplating one of these aspects, we are not necessarily contemplating the other. Man is rational, and he is an animal. His rationality is indivisible from his animality; but they are distinct aspects of one and the same being; they "admit of a separate consideration;" and when we contemplate man as an animal, we do not necessarily contemplate him as rational. The whole context shows that in Newman's meaning the word "lose" has the same force as "prescind from" or "abstract from" or "lose sight of". Substitute "prescind from" for "lose" in the passage criticized by Father Harrington and Dr. Cronin, and you will find that the passage is a luminous commentary on the words immediately preceding. Newman is not formally engaged in proving the existence of God,[6] but in showing how "the mind arrives, not only at a notional, but at a . . . real assent to the doctrine that there is One God."[7] And in order to do this, he wishes to make clear that there are two aspects to the indivisible act of conscience, and that when he is dwelling upon one of these aspects, he is not dwelling upon the other, because he does not claim that

[6] Cf. pp. 99 and 104.

[7] P. 119.

the other aspect helps us to arrive at a *real* assent to the doctrine that there is One God. He does not wish these two aspects to be confused in his treatment of the subject; and they might very easily be confused, if he had not insisted upon the distinction between them.

Father Harrington says: "If one has no sense of the moral deformity of one's acts, one's conscience would never upbraid him." Newman says nothing contrary to this; if we suppose that he does, we make nonsense out of the whole chapter in which he treats of the argument from conscience, and the chapter becomes a tissue of contradictions. A few quotations will suffice to make Newman's position clear. "Conscience is ever forcing on us by threats and by promises that we must follow the right and avoid the wrong" (p. 106). But how can conscience force on us by *threats* and by *promises* that we must follow the right and avoid the wrong, unless it supposes that we *know* what is right and what is wrong? Again: "The child keenly *understands* that there is a difference between right and wrong; and *when* he *has done* what he *believes* to be wrong, he is conscious that he is offending One to whom he is amenable" (p. 112). Again: "Knowledge must ever *precede* the exercise of the affections. We feel gratitude and love, we feel indignation and dislike, *when* we *have* the *informations* actually put before us which *are to* kindle those several emotions" (p. 120). Again: "It seems a truism to say, yet it is all that I have been saying, that in religion the imagination and affections should always be under the control of reason" (p. 121). Again: "Sentiment, whether imaginative or emotional, falls back upon the intellect for its stay" (p. 121).

Since the act of conscience has two aspects, and since the *word* "conscience" is applied to each of these aspects, and since Newman, while claiming all along that these two aspects are always present in the act of conscience, nevertheless wishes to be understood as speaking principally of one of the aspects, therefore, he says that, when he uses the *word* "conscience," he desires his readers to remember that he is referring to that aspect and not to the other. When he uses the word "conscience," he does not wish to be continually calling attention to the two applications of the word.

St. Thomas says: "Dicitur conscientia testificari, ligare vel instigare vel etiam accusare vel etiam remordere sive reprehendere".[8] Noldin:[9] "Conscientia tum *voluntas Dei* tum *vox Dei* vulgo neque inepte appellatur . . . Conscientia . . . dividitur *ratione actuum*, ad quos refertur, in *antecedentem* et *consequentem*, prouti actus aut mox ponendi aut jam positi sunt: illa judicat quid bonum vel malum, quid faciendum vel omittendum sit, haec actum praeteritum approbat vel accusat. . . . Judicium approbans dicitur *testimonium* conscientiae; judicium accusans et reprobans *remorsus* seu vermis conscientiae." (Italics his).

Father Harrington writes: "[According to Newman] conscience would seem to be some faculty independent of the intellect, and acting blindly . . . Newman's theory pressed to its logical conclusion does make it [conscience] something independent of the intellect." So far is Newman from supposing conscience to be a faculty independent of the intellect, that he says exactly the opposite, as a few extracts from the *Grammar of Assent* will be sufficient to show. Newman says: "I assume, then, that conscience has a legitimate place among our *mental acts*" (p. 105). Again: "Conscience is ever forcing on us by threats and by promises that we must follow the right and avoid the wrong; so far it is one and the same in the *mind* of every one" (pp. 106-7). Again: "These emotions constitute a specific difference between conscience and our *other intellectual* senses,—common sense, good sense, sense of expedience" (p. 108).

There is one passage in the *Grammar of Assent* which may seem to give a semblance of plausibility to Dr. Cronin's interpretation of Newman. It as as follows: "Let us then consider conscience, not as a rule of right conduct, but as a sanction of right conduct. This is its primary and most authoritative aspect; it is the ordinary sense of the word. Half the world would be puzzled to know what was meant by the moral sense; but every one knows what is meant by a good or bad conscience" (p. 106). If we construe the word "primary" so as to make Newman mean that, in one's consciousness, con-

[8] I. q. 79, a. 3.

[9] *De Principiis Theologiae Moralis*, edit. 6ta, p. 220.

science as a sanction is prior in time or prior in nature or *in signo rationis priore* to conscience as a rule, we make Newman contradict himself. Murray's *New English Dictionary* (Oxford) gives "principal" and "chief" as synonyms of "primary". The context shows Newman's meaning to be that when the word "conscience" is mentioned, the principal aspect it calls up before our minds is that it is a sanction of right conduct. He says "it is the ordinary sense of the *word*." And he continues: "Half the world would be puzzled to know what was *meant* by the [*words*] moral sense; but every one knows what is *meant* by [the *words*] a good or bad conscience." And it is to be observed that, when Newman is explaining the distinction between conscience as a rule and conscience as a sanction, he invariably puts conscience as a rule in the first place.

In explaining the distinction between the two aspects of the act of conscience Newman employs the following expressions as synonymous with reference to the first aspect: "moral sense," "judgment of the reason," "critical office of conscience," "testimony of conscience," "conscience as a rule of right conduct." And this same aspect in regard to evil acts he calls the "sense that such actions were an outrage offered to my moral nature" and the "sense of their moral deformity." In reference to the second aspect he uses the following expressions as synonymous: "sense of duty," "magisterial dictate," "judicial office of conscience," "sanction of conscience," "conscience as a sanction of right conduct." And this second aspect with respect to evil acts he calls the "sense of the obligation which I lie under to abstain" and the "sense that they were forbidden to me."

I should remark here, by way of parenthesis, that I am responsible for the italics in the quotations I have made from Newman.

In the beginning of his *Spiritual Exercises* St. Ignatius lays down a rule of criticism which it is not always easy to follow in practice, but which ought certainly to be kept in mind when we are interpreting the words of another. These are his words: "Supponendum est, Christianum unumquemque pium, debere promptiore animo sententiam seu propositionem obscuram alterius in bonam trahere partem, quam damnare."

The present discussion proves that I have not myself always accommodated my conduct to this golden rule of St. Ignatius.

Here I bring to an end my own part in this discussion, though I have not said one-tenth of what I might say on the subject of it. In conclusion, I wish to apologize to the Very Reverend Editor for taking up so much space which could have been devoted to more important and interesting matters.

JOHN J. TOOHEY, S.J.

Georgetown University, Washington, D. C.

BENEDICTION WITH CIBORIUM.

Qu. Is it lawful to give Benediction of the Blessed Sacrament with the ciborium to the members of a catechism class in the church, using only the surplus and stole and no incense?

Resp. In poorer churches, where there is no ostensorium, or monstrance, Benediction may be given with the ciborium. Apart from this case, the custom is tolerated if the bishop of the diocese sanctions it. The priest wears a surplice and white stole. He opens the tabernacle door, so that the faithful may see the ciborium, which should be covered with its veil. After the " Tantum ergo ", he receives the humeral veil, ascends the steps of the altar, genuflects, receives the ciborium, covers it with the corners of the humeral veil, and gives the Benediction in the usual manner. Although the instructions do not mention the use of incense, it seems that incense should be used in the same manner as in Benediction with the ostensorium. It is to be noted that the S. Congregation expressly forbids the use of the alb and cincture in place of the surplice. (Decree 3697, ad XII.)

PASTOR'S ABSENCE FROM HIS PARISH.

Qu. How long may a parish priest absent himself from his parish? Does he always require the permission of his bishop, and should it be in writing?

Resp. The Council of Trent decrees that a parish priest may be absent from his parish for two months, " aequa ex causa et absque ullo gregis detrimento." The Sacred Congregation of the Council by numerous responses has estab-

lished the rule that even for an absence of less than two months a parish priest requires the written permission of his bishop. If it is impossible, owing to the urgency of the reason for his absence, and the distance of the episcopal city, to obtain such permission, the pastor is obliged to notify his superior, and explain the reason of his absence. Theologians maintained that, if the absence be for less than a week, a written permission is not necessary; this opinion, however, was based on the general law of the matter, and did not exclude the possibility that by *jus particulare*, that is, by diocesan statute, a written permission may be required for any absence, however brief. The new Code of Canon Law confirms, by inference, the negative opinion. Canon 465, No. 4, says that, if the absence is *for more than a week*, written permission is required. In No. 6 of the same Canon the pastor is reminded that even when his absence is for a briefer period he must provide for the spiritual needs of his people.

PRIEST ASSISTING AT REMARRIAGE AFTER DIVORCE.

Qu. Does not the following decision militate against the opinion expressed on page 320, September number, more especially (2),

"Incolae infideles insularum Samoa, quando volunt verum et firmum matrimonium contrahere, necessarium putant pactum nuptiale inire praesente aliquo ministro religionis, vel consule, ut appellari solet, alicujus nationis. Neque tamen hujusmodi testes praesentia ullius legis praescripto exigitur, sed solum ipsi incolae opinione sua eam ad matrimonii firmitatem requiri sibi persuaderunt. Quaeritur jam utrum liceat missionariis catholicis tamquam testibus rogatis adesse celebrationi hujusmodi foederum nuptiarum.

"R . . . Missionarios in casu proposito propter graves causas, si bonum religionis catholicae id postulet, posse exhibere suam praesentiam matrimoniis inter infideles, dummodo (1) ex omnibus adjunctis appareant, vel etiam declarent expresse, se assistere nullatenus tamquam fungentes munere sacro, sed mere ut testes et spectatores contractus naturalis; dummodo (2) sufficienter constet nullum impedimentum et nullum pactum intervenire quod reddat matrimonium invalidum, nihilque admisceatur superstitiosum, aut quod falsum cultum redoleat; et dummodo (3) absit omnis ratio scandali." (S. C. C. 1 Dec. 1864).

Resp. There is no doubt at all that a priest *may* assist at the "remarriage" of a couple after divorce. It is a question

of expediency, namely whether, as a general policy, he *should* assist at a contract of the kind. We said in the September number, on the page to which our correspondent refers, that we knew of no law of the Church "that would oblige him to refuse to act," and referred to what we considered the danger of an erroneous public opinion being formed in regard to the Sacrament of Matrimony. There is nothing in the decree cited by our correspondent that may be said to militate against the remarks made in the September number.

CANTICLE "BENEDICITE" AFTER MASS.

Qu. Is there an obligation to recite the "Benedicite" after Mass? May the priest omit it?

Resp. In the *Ritus Celebrandi Missam* prefixed to the Roman Missal we read, "Redit ad sacristiam, interim dicens antiphonam *Trium Puerorum* et canticum *Benedicite*". It is a question among theologians whether this is a preceptive or only a directive rubric. Theologians agree that the prayers before and after Mass, since they are to be recited "pro opportunitate sacerdotis," are not of precept, and others may be substituted for them. On the contrary, the prayers prescribed for recitation during the act of vesting are by the majority of theologians held to be prescribed *sub levi*. As to the canticle "Benedicite", there is, as we just said, a diversity of opinion, which justified Lehmkuhl, for instance, in his conclusion that, "qui alias preces devotius recitat, hac commutatione non peccat".

SHOULD DEAD PRIEST BE VESTED IN BLACK CHASUBLE?

Qu. When a priest says a Requiem Mass for others, he wears a black chasuble. When he is dead and others are saying Mass for him, should he not be vested in a black chasuble also? Black is surely the appropriate color, unless he has kept the chasuble in which he was ordained. Why a priest should be dressed in any other color than black, when his body is laid out for burial, is not clear, but in some places it is customary to use a violet chasuble.

Resp. The Roman Ritual, Tit. VI, De Exsequiis, n. 11, prescribes: "Sacerdos (defunctus) super talarem vestem, amictu, alba, cingulo, manipulo, stola et casula, seu planeta

violacea sit indutus". There is, however, an interpretation of this rubric by the S. Congregation of Rites which sanctions the custom of using a black instead of a violet or purple chasuble. In 1908 the following Dubium was proposed, "An, vi consuetudinis, liceat cadavera sacerdotum induere casula seu planeta nigri coloris?" The answer, dated 20 November, 1908 (Decree n. 4228) was: "Affirmative, attenta praesertim consuetudine et Rubrica Ritualis Romani, quae praescribens paramenta violacea in casu non excludit nigra". We should say, then, that the use of violet or purple vestments in the case has at least as much authority as the use of black vestments. As regards the greater appropriateness of either color, there is room for difference of opinion. Each liturgical color has its symbolic meaning. "Light and color, among material things, are the nearest related to the spiritual."[1] Black is, of course, the color associated with death and sorrow; purple has many associated suggestions in the liturgical use of it "pro quacumque necessitate", "pro iter facientibus," in penitential seasons, in seasons of special prayer or impetration, etc. Perhaps the Church wishes that in the funeral obsequies of the priest sorrow should, in the liturgical arrangements, be merged in sentiments which are prompted by the sacerdotal character of the deceased.

FORMAL OBJECT OF DEVOTION TO THE SACRED HEART.

Qu. Is the formal object of the devotion to the Sacred Heart the created love of Jesus, or His infinite divine love, or both?

Resp. In a recent work, *The Theology of the Cultus of the Sacred Heart*, offered by Dr. Petrovits as a Doctor's Dissertation, and published by the Catholic University of America, the author, after reciting the opinions of various pious and learned authorities, concludes in favor of the third opinion, namely, that both the created and the uncreated love of Christ are the formal object of devotion to the Sacred Heart. This contention, he warns us, "is not to be interpreted as advocating the fusion of the two loves into one. On the contrary, the investigation as a whole is calculated to bring out in clear relief the particular excellence and domain of each

[1] Gihr, *Holy Sacrifice of the Mass*, p. 298.

love. It may, however, be contended that, whereas there is no particular reason for such a definite separation, and, whereas the faithful mean to worship the entire love of the Divine Person to whom their homages are paid, the two loves ought to be as one united formal object of devotion" (p. 127).

THE "ACTA APOSTOLICAE SEDIS."

Qu. Has the Index of the *Acta Apostolicae Sedis* the force of law? When, in the Index, or Table of Contents, I find a proposition the sense of which is complete, has that sentence binding force in conscience?

Resp. The new Code of Canon Law reaffirms the authority of the *Acta Apostolicae Sedis* as a medium for the official promulgation of the legislative acts of the Holy See. As has been pointed out more than once in these pages, the decrees of the Holy See do not require episcopal or other local promulgation. After they have been officially published, they are presumed to reach the faithful throughout the world, by means which may be official or unofficial. In most cases, a term of three months after publication is allowed before the necessity arises of *proving* one's ignorance of the law. The Index or Table of Contents of the *Acta Apostolicae Sedis* we take to be unofficial. When one reads there that on such and such a page of a certain volume there is a law prohibiting or prescribing or permitting a certain action, it is the same as if one read in the daily papers that such a law was promulgated in a certain number of the *Acta*. It must, however, be added that the Index is more likely to be correct in the matter than the daily paper. For an authentic and accurate understanding of the law one should, of course, not be content with a résumé in either index or newspaper, but should go to the original document in the *Acta* or a reprint or translation that has some guarantee of accuracy.

IS THIS CEMETERY BLESSED?

Qu. Shortly after having bought a new cemetery for the parish of X in the diocese of Y, its pastor permitted the body of a bigamist and public sinner who was buried in the Potter's field of the Catholic cemetery of R in the diocese of D to be removed to the new cemetery

of X and buried there. A few days afterward the bishop of Y, in perfect good faith, blessed the new cemetery, never thinking that the validity of his act might be doubted. Is the cemetery really blessed?

Resp. The fact that the body of the public sinner was buried in the Potter's field of the cemetery at R does not prove that the deceased was not entitled to burial in a Catholic cemetery. At least, we are not in a position to judge whether, at the last, the sinner did not give some outward sign of repentance. The new Code of Canon Law (Canon 1240) provides that, even in the case of notorious apostates and excommunicated persons *aliqua poenitentiae signa* given before death entitle the deceased to ecclesiastical burial. In any case, when he was interred in the new cemetery that cemetery was not consecrated nor blessed. The pastor of the parish of X was probably convinced that the deceased had given some sign of repentance. If he were in doubt, he should have informed his bishop. We should judge that he was in good faith as well as the bishop, and we see no reason why the blessing by the bishop may be said to be in any way irregular or devoid of effect.

REPEATING EXTREME UNCTION.

Qu. In my parish there are two patients; one has been ill for more than four years, the other for seven months. The former received the last rites of the Church three years ago; the latter, six months ago. According to theology, certain conditions must be fulfilled before the Sacrament of Extreme Unction can be repeated, and, so far as I can judge, these conditions are wanting in the present cases. It is the same disease, the same danger of death; the parties have not recovered for any reasonable length of time. What is to be done?

Resp. The law of the Church in regard to repeating the Sacrament of Extreme Unction is reaffirmed in the new Code of Canon Law (Canon 940, No. 2). "In eadem infirmitate hoc Sacramentum iterari non potest, nisi infirmus post susceptam unctionem convaluerit, et in aliud vitae discrimen inciderit." The wording is almost identical with that of the Council of Trent, Sess. XIV, *De Extrema Unctione*, Cap. 3, and of the Roman Ritual, Tit. V, Cap. 1, No. 14. There is, however, an important difference. The words of the Roman

Ritual are: "In eadem infirmitate hoc Sacramentum iterari non debet, *nisi diuturna sit*, ut si, cum infirmus convaluerit iterum in periculum mortis incidat". The italicized words seemed to justify the opinion that the duration of the illness was in itself a sufficient reason for repeating Extreme Unction, and the recovery and new danger of death were by way of example. Indeed, the opinion of St. Thomas is cited in favor of repeating the Sacrament in the case of prolonged illness. His reason is "reliquiae peccatorum in diuturna infirmitate contrahuntur, contra quas principaliter sacramentum datur".[1] This opinion, says Sabetti-Barrett, is not devoid of support among theologians. In practice, therefore, while the mere fact of duration of sickness may not be made the reason for repeating the Sacrament, whenever there is doubt as to whether an improvement in the condition of the patient, followed by a relapse, justifies the repetition of the Sacrament, the priest should not, as Sabetti-Barrett puts it, be "too anxious",[2] but should incline to what we may call a benign interpretation of the conditions in the case. The problem is quite different from that of repeating a Sacrament like Baptism, which, once validly conferred, may not under any circumstances be repeated.

THE SIGNIFICANCE OF WEARING THE SCAPULARS.

In December 1910 Pope Pius X, at the urgent request of some missionaries, permitted the substitution of a medal for the cloth scapulars in common use. The reason was plain. There are occasions and conditions which render the use of cloth scapulars a hindrance rather than a help to devotion as well as to health and convenience.

While a medal in such circumstances serves as a sufficient indication of affiliation to a religious society, it does not carry with it the significance which attaches to a garment or habit. The latter is a sort of uniform indicating a certain well defined observance as a member of a religious family or pious confraternity, and as such speaks to the wearer much more distinctly of his or her privileges and obligations than a little

[1] *Suppl.* XXXIII, 2.

[2] *Compendium Theologiae Moralis*, N. 828, Q. 4.

piece of metal the particular purpose of which may easily be lost sight of.

Moreover, the medal lacks not only the special significance of the separate scapulars, but also their force as a mark of profession of Catholic faith. Since medals are frequently worn, not merely as objects of devotion but as tags of association with lodges, military and social clubs, business exchanges, or for kindred purposes of identification, it is easy to mistake or pass by their special importance at critical moments where the scapular would serve as a very definite mark of identification. We would urge a restoring of the scapulars in many cases in which they are being dispensed with at present by Catholics who could easily and with profit retain the sacred vesture of religious association. This would be entirely in accord with the intention of the Pontiff who, in admitting the medal, wrote: "Vehementer exopto eadem (scapularia) quo hucusque modo consueverunt, fideles deferre prosequantur."

The following note from a recent issue of the *Ave Maria* illustrates our point of view on the subject:

> While the wisdom of the Church in allowing, a few years ago, the substitution of the scapular medal for the oldtime cloth scapular worn over the shoulders was called in question by nobody, not all Catholics availed themselves of the privilege of making the substitution. Older persons especially felt disinclined to give up the habit of years, and, despite the greater convenience, etc., of the medal, kept on wearing the little cloth squares connected by the parallel strings. Now comes a chaplain of the U. S. Army with a well-reasoned appeal in favor of scapulars for our soldiers. "When a wounded soldier," says Father Waring, of the Eleventh Cavalry, "is brought to the army doctors, the first thing done is to remove all the clothing. A scapular medal carried in a pocket or a purse, or even pinned to the clothing, would never be seen; or, if seen later on, the delay would be fatal. Now, if the wounded man wore scapulars, they would be found on him after his clothing was removed. Then it would be evident to the doctors and nurses that the unconscious man was a Catholic. 'The things hanging around the neck' is what most doctors call them; but when they see them they know that they indicate a Roman Catholic."
>
> The same reasons hold good for our sailors; and they seem to warrant the substitution, during the war at least, of the scapular for the medal.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES 26. RITSCHLIANISM 2.

The origin of Ritschlianism, and its fundamental principle of value-judgments, *Werturtheilen*, we have already discussed.[1]

I. Ritschl's anti-Bauer Period. Ritschl had been captivated by the Bauer theory of a Christ-party in the Corinthian Church, opposed to Paul;[2] and of a consequent Pauline revolt from the Petrine Church,[3] culminating in the establishment of Paulinity in the stead of Christianity.[4] Ritschl's eyes were opened by the destructive extravagances of Bauer's *Paulus*;[5] his antagonism was aroused by the arbitrariness of Schwegler's *The Post-Apostolic Age in the Main Outlines of its Evolution.*[6] Schwegler strove to lay down a clear line of demarcation between Bauer's two trumped-up parties of the early Church,—the Petrine which failed, and the Pauline which triumphed. In reply to his gratuitous theory, Ritschl wrote *The Origin of the Early Catholic Church.*[7] This monograph on the history of the Church and her dogmas he seven years later issued in a second edition that was aimed chiefly against Bauer.

1. *Strength of Ritschl against Bauer.* The strong point scored by Ritschl is the proof that Bauer has pushed too far his fancied opposition between Jewish and Gentile converts to Christianity. Little differences of discipline have been writ large; and, by the usual process of progressive assertion, have in the end bulked big, as if irreconcilable doctrines. Had two such parties been fully organized in a doctrinal antagonism, they never would have come so readily together; there would have been an evolution *pari passu* of Jewish Christianity side

[1] ECCLESIASTICAL REVIEW, October, 1917, pp. 439 ff.

[2] "Die Christuspartei in der korinthischen Gemeinde," By Ferdinand Christian Bauer, in *Tübinger Zeitschrift für Theologie*, 1831.

[3] "Uber Zweck und Veranlassung des Römerbriefs," F. C. Bauer, in *Tübinger Zeitschrift für Theologie*, 1836.

[4] *Die sogenannten Pastoralbriefe*, by F. C. Bauer, 1835.

[5] *Paulus der Apostel Jesu Christi* (1st ed., 1845; 2d ed., 1866; English translation, by "A. P." and A. Menzies, 1874-1875).

[6] *Das nachapostolische Zeitalter in den Haupmomenten seiner Entwicklung*," by Albert Schwegler, 1846.

[7] *Die Entstehung der altkatholischen Kirche*, 1st ed., 1850.

by side with Gentile. There was no evolution of such sort. The difficulties in regard to discipline, arising between Judaiser and St. Paul were authoritatively settled by the Apostolic body of teachers. Bauer is hopelessly unscientific in his failure to account for the points of agreement between *his* two parties, and for the ease with which all disciplinary differences were shortly made up.

2. *Weakness of Ritschl against Bauer.* The weak point in Ritschl's argument against Bauer is that he fails to give full historical worth to the New Testament documents; and, as a matter of course, does not show the strongest of the evidence of accord between Peter and Paul in their respective Gospels. As Schweitzer says:

> The only solid fact which Ritschl is able to adduce is the expectation of the Parousia. He assumes that it formed a very important part of the common doctrinal material, and inclines to believe that Paulinism and Christianity agree in an *ideal-real* expectation of the Second Coming in order to make common cause against Chiliasm, though the latter in its coarser form appeared only later.[8]

We have shown how Schweitzer arbitrarily assumes eschatology as the only hinge upon which to swing the whole gigantic bulk of his blasphemous Christology.[9] As to Ritschl's "*ideal-real* expectation of the Second Coming", it is merely a prelude to the winsome melody that he later played upon one string—the *Werturtheilen*, the value-judgments in Christology. The expectation of the parousia had a value to the conscience of the early Christian community; it was an *idealized reality*, if not a *realized ideality*—and that was quite enough for the times. How ridiculous!

Since Ritschl is so weak in refuting Bauer, we shall present a few facts of early Church history to show how slight were the differences between the Petrine and Pauline disciplinary economy, and how easily the two Apostles came to one view in regard to the somewhat moot question of the Apostolic Church of Jerusalem—the admission of Gentile converts into the Church upon equal footing with Judæo-Christians.

[8] Cf. *Paul and his Interpreters.* A Critical History. By Albert Schweitzer. Eng. trans by W. Montgomery. (London: Adam and Charles Black, 1912), p. 18.

[9] Cf. "The Eschatological Christ," ECCLESIASTICAL REVIEW, June, 1915, pp. 736 ff.

II. A Few Facts Against Bauer. By a brief review of the relations of St. Paul to St. Peter, from the beginning of the Pauline ministry until the end of the great Gentile Apostle's third mission journey, A. D. 37-59, we shall see that no doctrinal antagonism ever divided the two mighty leaders. There were no Petrine and Pauline parties, approved of by either Apostle. Such parties existed unauthoritatively at Corinth, and, likely enough, elsewhere. What was the attitude of Peter to this partisanship? It was undoubtedly that of Paul. When Paul heard of the Corinthian partisan shibboleths, "I am of Paul! I am of Apollos! I am of Kephas!", he straightway made reply: "I am of Christ! Is Christ divided? Paul was not crucified for you, was he? Or, were ye baptized in the name of Paul?" [10] Like to this would have been the reply of Peter. Facts bear witness to our contention.

1. *The First Journey of Paul to Jerusalem.* Three years after his conversion, A. D. 37, St. Paul made a first visit to the Church at Jerusalem. He abode with St. Peter, the head of the Apostolic Church, fifteen days; and saw no other Apostle, except James.[11] Indeed, the Apostles, who did not begin their dispersion from Jerusalem until about A. D. 43, were at first suspicious of Paul, and of set purpose kept aloof from him.[12] It was Barnabas of Cyprus, a convert of the first year of the Church in Jerusalem,[13] who won Peter over to the side of Paul and brought the two great Apostles together.[14] Peter then and there approved of Paul's mission to the Gentiles. This authoritative approval by Peter we may conclude from the fact that Paul with his wonted ardor straightway applied himself to the work, which had been assigned him by Jesus,[15] and that in the very heart of the Apostolic Church, "going in and out, speaking fearlessly in the name of the Lord; and he frequently talked and debated with the Hellenists" [16]—that is, with the Gentile folk of Jerusalem.

The same year, A. D. 37, St. Peter, who, some eight years before, had already preached the Gospel to Jew and Gentile alike,[17] was enlightened by a vision at Jaffa in the matter of

[10] 1 Corinthians 1: 12-13.
[11] Galatians 1: 18.
[12] Acts 9: 26.
[13] Acts 4: 36-37.
[14] Acts 9: 27.
[15] Acts 9: 15.
[16] Acts 9: 28-29.
[17] Acts 2: 14.

equal rights to both sets of converts.[18] The rest of the Apostles took it ill that, by the ministry of their head, "the Gentiles received the Word of God". The Judaisers "began to attack him, saying: 'Thou hast visited folk who were not circumcised, and hast eaten with them.'"[19] Peter forthwith told the story of his vision. The result was no split into two parties, but an immediate agreement with Peter: "When they had heard this statement, they objected no more; but gave glory to God, saying: 'So even to the Gentiles God hath granted the repentance which leadeth unto life!'"[20]

2. *The Second Journey of Paul to Jerusalem.* Nine years later, A. D. 46, St. Paul began his first great mission-journey to the Gentiles;[21] and in the year A. D. 51, just fourteen years after his first visit to the Mother Church,[22] he a second time submitted his teaching to the supreme see of Jerusalem, somewhat as bishops of to-day make their *ad limina* visits to Rome. This time, St. Paul tells us, he "went up in obedience to a revelation. I laid before them the Gospel that I preach among the Gentiles. I did this privately before those that were rated highly, lest perchance I might be running, or might have run without purpose."[23]

Could a leader be more amicable? St. Paul, who had received so many and wondrous revelations in regard to his mission to the Gentiles, submitted his Gospel "*privately* before those that were rated highly"—i. e. before Peter and the few remaining Apostles. Had this exposition of his gospel been public, it would not have been such complete submission to authority as it was. Yet, why this submission? Paul knew quite well that his goal was Christ Jesus. He was conscious that he ran the race of the faith exactly as he later told this very Church of Palestine to run it:

> Therefore, let us also—since we have so great a host of witnesses hovering all round about us—let us cast off every weight, and sin that girds us snugly round about; let us run with grit the race that is ahead of us, looking on Jesus, the Leader from start to finish of

[18] Acts 10:10-48. Cf. "Dr. Toy's Degradation of Chrilstianity," ECCLESIASTICAL REVIEW, February, 1917, pp. 208-209.

[19] Acts 11:1-3.

[20] Acts 11:18.

[21] Acts 13:1.

[22] Galatians 2:1.

[23] Galatians 2:1-2.

the race of the faith, who put down all thought of shame, and made ever onward, not for the joy that lay within his reach, but for the cross, and now sitteth on the right hand of the throne of the Father. Yea, think ye well on him, as he made ever onward for that so great disgrace, because of the very sins committed against him, lest ye yourselves grow weary in spirit and give up.[24]

Yet, despite the consciousness of his revelations, St. Paul submitted his teachings to authority, lest he "might be running, or might have run without purpose"!

Had St. Paul intended a doctrinal antagonism against *a Petrine party* of the early Church of Jerusalem, he would have fearlessly, persuasively, and publicly preached his revealed gospel quite independently of St. Peter; nor would he have sought private and authoritative approval of that gospel by "those that were rated highly" in the Mother Church. Jesus, who had revealed to Paul "the gospel of uncircumcision",[25] also revealed the obligation to submit that gospel to the supreme and infallible authority of the Church. And because of this revealed unity of jurisdiction and of doctrine, the great Apostle of the Gentiles fears to trust to his own revelations, "lest perchance *he* might be running, or might have run (the race of the faith) without purpose".

3. *The Council of Jerusalem.* The result of Paul's submission to the authority of Peter, was a triumph of the cause of Gentile converts. The Apostolic decree of the Council of Jerusalem, A. D. 51, authoritatively decided that they were on an equal footing with Judæo-Christians. The meaning of the temporary enactments of this decree, which provided a *modus vivendi* during the gradual severing of the discipline of the Church from that of the synagogue, we have already studied.[26]

4. *A Single Difference between Peter and Paul.* Later on in that very year, A. D. 51, after Peter had transferred his see to Antioch, and while Paul was making a short sojourn there before his second mission journey,[27] occurred the only recorded difference between the two Apostles; this disagreement had to do with the vacillation of Peter in carrying out the Apostolic decree:

[24] Hebrews 12:1-3. [25] Galatians 2:7.
[26] "The Apostolic Decree," ECCLESIASTICAL REVIEW, January, 1914, pp. 87 ff.
[27] Acts 15:33 and 36.

And when Kephas came to Antioch I opposed him to his face, (saying) that he was self-condemned. For before the coming of certain persons from James, he had been wont to eat with the Gentile converts; but, when they came, he began to withdraw and to hold himself aloof, for fear of those of the circumcision. And the rest of the Jewish converts dissembled with him, so that even Barnabas was led away by their dissimulation. But when I saw that they were not straightforward in regard to the truth of the Gospel, I said to Kephas, before them all: "If thou, who art a Jew, livest after the manner of Gentiles and not of Jews, why dost thou compel the Gentiles to live after the manner of Jews?" [28]

It is futile to argue that Kephas here is not Peter. During the first six centuries, only St. Clement of Alexandria (A. D. 190-210) distinguishes the two.[29] Against his opinion stands the witness of St. Clement of Rome (A. D. 93),[30] St. Irenaeus (A. D. 181-189),[31] Origen (A. D. 185-253),[32] Tertullian (A. D. 194-221),[33] and a host of later Fathers.[34]

The new *modus vivendi* of the Apostolic decree had been quite successful at Antioch. Living "after the manner of Gentiles", Peter had cut loose from the food laws of the synagogue, and "had been wont to eat with the Gentile converts". Then came "certain persons from James", Judaisers from the Church of Jerusalem, "those of the circumcision". From fear of these trouble-makers, Peter changed his mode of action. He simulated. His aloofness from the Gentile Christians did not accord with his doctrine. He acted in a way that "was not straightforward in regard to the truth of the Gospel". It was *this mode of action* that Paul opposed. The question was one, not of sin, but of prudence. Peter was not guilty of hypocrisy. Rendall [35] errs in calling "such insincerity by its true name *hypocrisy*".

[28] Galatians 2: 11-14.

[29] Cf. Eusebius, *Historia Ecclesiastica*, I, 12.

[30] 1 Cor. 47.

[31] *Contra Haereses*, III, 12, 15.

[32] *Contra Celsum*, II, 1; *Stromata* X.

[33] *Contra Marcionem*, V, 3.

[34] Cf. "Uber die Person des Cephas," Christian Pesch, in *Zeitschrift für kath. Theologie*, 1883, pp. 465-490.

[35] *Expositor's Greek Testament*, (London: Hodder & Stoughton, 1912) *in locum*.

There was no *hypocrisy* in such simulation. Peter judged that the time was not yet ripe in Antioch for complete freedom from the synagogal food laws. In exactly the same manner, eight years later, A. D. 59, just before his imprisonment at Jerusalem, Paul himself "was not straightforward in regard to the truth of the Gospel", and simulated by taking the vow of the Nazarites. James was a stickler for the Mosaic ceremonial;[36] so he and the brethren of Jerusalem said to Paul:

> Thou seest, brother, how many thousands of believers there are among the Jews, and all are zealots of the Law. Now they have heard of thee, and thou teachest all Jews among the Gentiles to forsake Moses saying that they should not circumcise their children nor observe our customs. What then? Without doubt they will hear that thou art come. Hence do thou as we suggest to thee. We have four men who have put themselves under vow. Join these men, be purified with them, and bear their expense so that they may shave their heads. In this wise all will know that there is no truth in what they have heard of thee, but that thou observest the Law.[37]

St. Paul had been true as true could be to the Law.[38] It was most prudent on his part, in a Church that had not yet divorced itself fully from the Mosaic traditions, to observe the ceremonial of the Nazarite.[39] Such observance was simulation, but prudent simulation. In the Gentile Church of Antioch, however, St. Paul judged that simulation of synagogal traditions was not prudent. He took St. Peter to task merely on this score of prudence.

Yes, but was not this taking of St. Peter to task an action inconsistent with the supreme authority that the chief Apostle had? No; the history of the Church is evidence to many such instances of differences between the Popes and their subjects on the question of the prudence of a discipline.

Take the Quartodeciman controversy, a classical instance of difference of opinion between Popes and subjects. St. Polycarp, Bishop of Smyrna, together with St. Irenaeus, went to Rome, in A. D. 150, to urge upon St. Anicetus, the Pope, the imprudence of forcing the eastern bishops to celebrate the

[36] Cf. Eusebius, *Historia Ecclesiastica*, II, 23.

[37] Acts 21: 20-24.

[38] Galatians 1: 14.

[39] In Hebrew, *Nazir*. Cf. Numbers 6: 1-21, especially the last verse.

Christian Pasch on the Sunday following the Jewish. They claimed that their custom of celebrating Easter on the same day as the Jewish Passover, the fourteenth day of the first moon after the vernal equinoxes, was a tradition received from St. John the Apostle. The Pope yielded to their argument, just as Peter had yielded to the argument of Paul. And now the journey of Polycarp and Irenaeus to Rome is one of the best testimonies we have of the acceptance of Papal supreme jurisdiction by the early Church. In like manner, the trouble St. Paul took to oppose what he deemed *an imprudent mode of action* on the part of St. Peter shows no disrespect of the supreme authority of the head Apostle; but a respect for that authority, as an authority so supreme that it had to be either won over or followed.[40]

This review of the history of the relations between Saints Peter and Paul, during the crucial period of transition from synagogal to Christian discipline, shows absolutely no trace of a doctrinal antagonism that divided the early Church into a Petrine and a Pauline party. Moreover, it brings home to us the truth that the disciplinary differences between the two leaders were very slight, and by no means so uniform as to warrant Bauer's gratuitous assumption of a Pauline revolt from Petrine Christianity.

III. Ritschl's Pacifist Christology. Ritschl realized how weak was his defence of Christianity from the vantage ground of history. He shifted ground, and changed tactics. The "Christ of history" was replaced by the "Christ of psychology". The tactics of the historian yielded to those of Kant. Thereafter, as Johann Weiss says,[41] "the real roots of Ritschl's ideas are to be found in Kant and the illuminist theology".

Johann Weiss, Professor of the University of Marburg, was at first a Ritschlian. As Ritschl cut loose from Bauer and history, so Johann Weiss broke with Ritschl and psychology, and gave form to the formless eschatological theory of Reimarus. The "Eschatological Christ" of Weiss we have already ex-

[40] For an excellent defence of both Peter and Paul from the charge of sin, cf. Cornely, *Epistola ad Galatas, Cursus Scripturae Sacrae* (Paris: Lethielleux, 1892) in loc., pp. 450 ff.

[41] *Die Predigt Jesu vom Reiche Gottes,* 2d ed., (Göttingen, 1900), in preface.

amined.[42] His "Christ of history" is a mere scare-crow, forbidding, uncanny, repellent, hideous, and repulsive to the scientific historian of the early Church. Ritschl's Pacifist Christ is not so frightful, but equally unscientific.

Once Ritschl had his theory of value-judgments fully at work, his Christology took in anything that the Kantian *Ought* dictated as categorically imperative to the community conscience. As Schweitzer, in his first edition of *Von Reimarus zu Wrede,* scathingly writes, these value-judgments led Ritschl with *naïveté* "to attribute modern ideas to Jesus, and then by way of 'New Testament Theology' to take them back from Him as a loan".[43]

This "New Testament Theology" of Ritschl is not taken very seriously by the eschatologist Schweitzer. He tells us, it "sends to earth peace instead of a sword"[44]—peace at any price, even at the price of the prostitution of reason! It appeals to men as a *Vermittlungstheologie*—a mediating, time-serving, weather-vane theology, which steers clear of the Scylla of Bauer and the Charybdis of Hegel. The so-called intellectualism of Hegel had been diastrous to Lutheranism; hence, about the middle of the nineteenth century, Protestant theology divorced intellectualism; and found it advisable not to come into contact with, much less to rub up against, philosophy.[45] It was Ritschl who put method into these divorce proceedings.[46] He took himself most seriously; accepted the self-conferred commission of captain; and, as commander of a *camouflage* Bark of Peter, he went out of the way of all difficulties, and sailed the way the wind blew, the way of values to the feelings. He handled the helm, so as to stand well off from the rocks of reason; and hugged the shore of emotionalism, so as to bend an eager ear to the siren-song of love and peace. This weather-cock, peace-at-any-price, mediating Christology is thus excoriated by Schweitzer:

[42] Cf. "The Eschatological Christ," ECCLESIASTICAL REVIEW, June, 1915, pp. 738 ff.

[43] Cf. *Von Reimarus zu Wrede,* English translation, of W. Montgomery, *The Quest of the Historical Jesus,* A Critical Study of its Progress from Reimarus to Wrede, 2d Eng. ed. (London: Adam and Charles Black, 1911), p. 250.

[44] Ibid. p. 320.

[45] Cf. *Geschichte der Leben-Jesu-Forschung.* By Albert Schweitzer. 2d ed. of *Von Reimarus zu Wrede.* (Tübingen: Mohr. 1913) p. 508.

[46] Ibid. p. 504.

Ritschl and his followers dug the grave for all vigor and freedom of thought in matters of religion. They hindered all attempts at agreement and coördination. With a haughty gesture, they put aside the name of "liberal"; fought shy of party-spirit and open discussion; outdid each other in "methods" and fine airs, so as by pretty words to clear the way of all freedom of speech and harmony of ideas. They so caught up the present generation of "moderns" that these latter, instead of setting full sail upon the sea of knowledge, have been satisfied with the gentle breeze of the spirit and lulled by the Aeolian harp of a pacifist theology.[47]

For an instance of "fine airs", "pretty words", the modern Protestant "gentle breeze of the spirit", and the lull of "the Aeolian harp of a pacifist theology", we refer the reader to our study of the Christology of the late Principal Fairbairn.[48]

IV. Faith According to Ritschl. To understand the course of Ritschl at the helm, we must bear it ever in mind that his chosen channel is entirely of the emotions, or, at most, the will. The dictate of pure reason is suspected as a shallow, a shoal, a coral reef. The dictate of practical reason, the *sensing* of an emotional value, is the buoy or lighthouse to follow. Ritschl chooses his channel quite in keeping with the idea of faith he got from the Reformers.

Justification by faith, according to Ritschl, is a change from the feeling of mistrust toward God, bound up in a consciousness of guilt, to the feeling of trust, bound up in Godwardness of the will. This *new direction of the will is faith*; and faith is not an act of the reason, but the *will's obedience* to God:

> Justification effects a change in the consciousness of guilt in this respect, that the *feeling of mistrust* toward God which is bound up with that consciousness, and the shrinking from Him which results therefrom, are replaced by a consenting movement of the will toward God. This new direction of the will to God, which is evoked by reconciliation, is, in the Evangelical view, faith; and. in so far as it expects to be determined solely by God, it belongs as a special class to the general idea of *obedience*.[49]

[47] Ibid. p. 513.

[48] "Another Congregational Christology." ECCLESIASTICAL REVIEW, April, 1915, pp. 488 ff.

[49] Cf. *Rechtfertigung und Versöhnung*, by Albrecht Ritschl. Eng. trans., *The Christian Doctrine of Justification and Reconciliation*. tr. by H. R. Mackintosh and A. B. Macaulay, 2d ed. (Edinburgh: T. & T. Clark, 1902), p. 100.

The "new direction of the will toward God", the act of justifying faith, is certainly not an act of the reason: "Faith means neither the acknowledgment of the correctness of traditional facts, nor the acceptance of orthodox propositions, but trust in God's grace."[50] "Trust in God's grace" seems at times to be an act of the will, and again nothing more than an *emotional* uplift:

> Faith is *emotional* conviction of the harmony between the Divine purposes and the most intimate interests of man. . . . This is an interest which expresses itself in *emotion*—that is, interest not in the discovery of truth for itself. but in the feeling of moral pleasure and in the satisfaction of our spirit.[51]

It may be that Ritschl inherited this obscurity in regard to the act of faith, from Luther, Melanchthon, and Calvin. Luther we shall take up later on. Melanchthon *seems* to define faith as an act of the will:

> Fides quae justificat . . . est velle accipere promissionem remissionis peccatorum et justificationis.[52]
>
> Fides . . . est fiducia misericordiae Dei promissae propter mediatorem Christum. Nam fiducia est motus in voluntate . . . quo voluntas in Christo quiescit.[53]

Calvin gives to faith an *emotional* character:

> Assensionem ipsam, iterum repetam, *cordis* esse magis quam cerebri, et *affectus* magis quam intelligentiae . . . *Sensus plerophoriae*, quae fidei tribuitur, est nempe qui Dei bonitatem, perspicue nobis propositam, extra dubium ponat. Id autem fieri nequit, quin ejus suavitatem vere *sentiamus et experiamur* in nobis ipsis.[54]

The "sense of plerophory", a sense of assurance that Christ is of value to the conscience, seems to be the sum and all of what Ritschl means by an act of faith. And such a sense of assurance is rather emotional than volitional; for it does not depend upon reason's dictate to the will, but upon a vague feeling that somehow or other all goes well.

WALTER DRUM, S.J.

Woodstock, Maryland.

[50] Ibid. p. 101.
[51] Ibid. p. 101.
[52] *Apologia*, ii, 48.
[53] *Loci Theologici*, xxi, p. 744.
[54] *Institutiones Christianae Religionis*, iii, 8 and 15.

Criticisms and Notes.

THE NATURE AND HISTORY OF THE BIBLE. By the Right Rev. William Aloysius Fletcher, D.D., Rector of the Cathedral, Baltimore. J. H. Furst Company. 1917. Pp. 175.

Dr. Fletcher has enriched our popular English literature on the Bible by this well written, well edited, and comprehensive demonstration of the value, historically, that attaches to the Catholic version of the inspired Scriptures. The book is apologetic and expository, not polemic. The author defines his terms with care and precision. Distinguishing between divine and human authorship, he vindicates the Catholic position by reference to documentary evidence and rational interpretation. Thus the student is made familiar with the basis on which Catholics justly rest their confidence in the Vulgate. He learns what belongs to the essential content of written revelation, and the manner in which its reading is to be approached. Whilst these subjects are discussed in the text books of General Introduction to the Bible, they are here not merely outlined but also illustrated by reference to historical and critical evidence drawn from modern as well as traditional testimony. The volume shows careful scholarship, without any unnecessary apparatus of erudition. A good Index and marginal titles throughout the book facilitate reference to the topics that are discussed.

THE SCIENCE OF ETHICS. By the Rev. Michael Cronin, M.A., D.D., Professor of Ethics and Politics, University College, Dublin, National University of Ireland. Vol. II: Special Ethics. Benziger Bros., New York. 1917. Pp. xii—691.

In taking up this the concluding portion of Dr. Cronin's *The Science of Ethics,* we are forcibly reminded of the growing indebtedness of Catholic students of philosophy to Irish teachers. The beginning (Logic) and the ending (Ethics) department of the Catholic system of philosophy, are now filled by the unsurpassed productions of two Irish professors. We allude of course to *The Science of Logic* (2 vols. Longmans) by Dr. Coffey and to the present *Science of Ethics* by Dr. Cronin. Neither of these veritable treatises has any peer in English. Dr. Coffey, moreover, has given us our most notable work — if we may except the unfinished *Metaphysics of the School* by Father Harper, S. J.—on *Ontology.* To him likewise we owe *The History of Medieval Philosophy,* a translation of the well known Louvain Professor de Wulff's French work on that subject,

as also the *Introduction to Scholasticism, Old and New*, a translation likewise of De Wulff's volume. Both of these latter volumes are practically unique in our philosophical literature. Again, the only books treating the Human Will from a Catholic and an experimental point of view come to us from the pen of an Irish Jesuit, Father Barrett, while one of the simplest and clearest Latin text books we possess—*Summula Philosophiae Scholasticae* (3 vols. Brown & Nolan, Dublin) — has been written by an Irish Cistercian, Father Hickey. All these contributions—and the number might easily be enlarged—to our philosophy are, it may be unnecessary to add, of to-day and yesterday. With this mention of them, we may now proceed to examine the most recent accession to the list—the volume before us.

Doubtless many who made the acquaintance some eight years ago of its predecessor have been looking eagerly for this—may we not call it?—the better half of the work. When they come, however, to estimate how much of toil, of thought and research the present volume must have demanded, the reason for its tardy arrival will be manifest.

The subjects here treated are the traditional stock-in-trade of special as distinguished from general Ethics; that is, in the first place, the duties which man, the individual, owes to God, to himself, and to his fellows, and, in the second place, man's duties in society, domestic and civil. There is of course not much room for originality so far as the substance of doctrine on these lines is concerned. An author merits well if he expound accurately and establish rationally and solidly the *verbum sanum et irreprehensibile.* It goes without saying too that the present author has succeeded admirably in all this. Incidentally he demonstrates that the English language lends itself plastically to the moulds of Scholastic Ethics, provided the artist be a master of both matter and form, whatever be the stubbornness of our tongue in yielding itself to Metaphysics.

But the old truths need fresh application to the new problems that grow out of the complexities of modern life, and they readily expand themselves to take in the new materials that are brought to it by advancing science and research. Instances of this widening process appear in the very first chapter of the present volume, which treats of man's duties to God. Since man is obliged to know, love, serve and worship God, the question arises how man comes to know God, and whether the humble, uneducated mind has access to such knowledge. Dr. Cronin shows conclusively that sources of such knowledge are easily available even to the rudest of men. But if religion is an essential and fundamental obligation, has it always prevailed in the race? Sir John Lubbock, and rationalists and thor-

oughgoing evolutionists generally, maintain with no small show of erudition a pre-religious period in man's development, a time when men knew naught of God or of a future life. The theory is, it is true, losing ground of late, as anthropologists are getting better informed about the religious beliefs and customs of the so-called "primitive races". The facts in the case are summarized in the book before us. The religious ideas of low types such as the native Australians, and the African Pygmies and Bantus, the Andaman Islanders and the Maoris are critically examined, and the conclusion is reached that no race or tribe has yet been found devoid of all religious and spiritual ideas.

The various theories devised to give an evolutionary origin to religion, namely nature-worship, magic, animism, fetishism, and other creations of the savage imagination are also discussed. The treatment of the whole subject reflects a consciousness of what minds alien to our own have been thinking upon these fundamental beliefs and duties, and tallies quite with that point of view which prompted Father Martindale and his associates to compile that unique collection, *The History of Religions*.[1]

We could wish in this connexion that Dr. Cronin had explicitly manifested his dissent from that almost universal position of evolutionism which maintains that the existing savage races are the true representatives of primitive man. There is, of course, no real justification of such opinion. On the contrary the whole weight of sound argument is against the savage, and *a fortiori* the bestial, descent of man. The wonderful expressiveness of savage languages alone points to a lapse from a higher to a lower stage. Even Darwin was amazed at the flexibility of the Tierra-del-Fuegan speech, which might well, as, in his confession, did the peacock's tail, have made him "feel sick".

Coming next to man's duties toward himself, we find the illicitness of suicide established on the three grounds that direct self-murder is opposed (1) to the suicide's own nature; (2) it is an injustice to society; (3) it is an insult to God. All these reasons are doubtless probable and persuasive, but they are hardly demonstrative, apart from the one argument which is unfortunately omitted, namely, that suicide is an injustice against the Creator, the author and consequently the owner and disposer of human life.

The fourth chapter deals with private ownership and introduces the treatment of Socialism. The nature, varieties, and origin of private property are adequately expounded and solidly established. but the *pièce de resistance* is Socialism. Socialism is discussed as a

[1] 5 vols., Catholic Truth Society, London.

movement, having its philosophical foundations derived chiefly through Marx from Hegel and Darwin, but it is mainly as an economic theory that it is here regarded. The philosophical grounds are duly examined. Probably some students would have welcomed a fuller treatment of the economic, not to say materialistic, interpretation of history. Most of our writers pass too lightly over this ground of Marxian Socialism. It is true no doubt, as Dr. Cronin observes, that "even if we did believe with Marx that economic needs were the most fundamental factor in the development of human institutions, the question would still remain whether Socialism is lawful and whether it is a good and useful economic system or the opposite" (p. 162). Nevertheless, being one of the leading claims of Socialist philosophy, it ought to be thoroughly dissected, the more so that it possesses a considerable amount of truth and has certainly a plausible aspect. What, more than economic causes, is back of the present world crisis? What brought on our American Revolution, and even our Civil War? And so on. To be sure, there were other causes. Nor do Socialists say that there were not, only they envisage the economic more vividly. Anyhow the truth and the falsity should be sifted out, and if the space devoted in the present volume to discussing the law of the concentration of capital had been shared with the foregoing argument, the canons of parsimony would probably have been justly respected.

It is, however, of secondary importance, or, at least, effect, to discuss with Socialists their philosophical groundwork. Their strong point is economics and particularly the insistence that wages will be ever so much higher under the new regime. Your pay envelope will bulge large in the good time that is coming; and, what is better still, you will get more for working less. This claim Dr. Cronin examines most thoroughly, and proves arithmetically how, under the economic methods proposed by Socialists, the national income cannot possibly furnish an average wage equal to the present earnings of labor.

In fine, there is no serious aspect or proposal of Socialism that does not receive just consideration, and it might be well, as someone has suggested, if the five chapters covering the subject were published as a separate monograph.

The next subject of special interest is that of contracts. Here the vexing problems of the just price in selling and buying, and of the just wage in the labor contract, come to the front. Dr. Cronin finds no difficulty in accepting the solution given by St. Thomas, according to which the seller must not exact a special charge for the peculiar pleasure which an article affords to the buyer, or the special value it possesses in itself or for other people (p. 319). This looks to be equitable. Still, we find the wily white handing over to the guileless primitive a few strings of glass beads as a price for ivory tusks,

precious pelfs and other such articles prized by civilized man. The savage likes the glittering glass, the cultured citizen the shiny ivory. Nor is the latter's conscience troubled by the transaction, for he has a probable opinion in his favor, the authority of grave moralists. Thus do doctors differ while the patient wonders. "Wisdom and sight are slow in poor humanity."

The wage contract is treated with a steady hand—the family wage, discriminatingly interpreted, being insisted upon as binding the employer in *justice*. Strikes are likewise dealt with equitably and the conditions for their lawfulness carefully laid down. The "general strike" receives, of course, no shadow of concession.

About half the volume is devoted to Social Ethics. So many problems grow out of domestic society that Dr. Cronin has wisely eliminated the elementary matters regarding parental and filial obligations in favor of a more thorough discussion of the philosophical and historical questions concerning the family. The State—its nature, origin, and forms; sovereignty—its functions; on these vital topics Dr. Cronin throws, as is his wont, the light of history and experience, as well as of philosophy. Next to the treatment of Socialism mentioned above, this, the concluding third of the volume, will be found, we think, of prime interest and importance.

In the chapter on international law, such actual questions as air raids and sinking of merchant ships, reprisals, and so on, about which many people are, in more than one sense, just now troubled, loom up. Air raids upon fortifications, arsenals, military barracks, munition factories, and other belligerent institutions and places, are declared to be "lawful, provided every care is taken to spare the lives and property of non-combatants. But *indiscriminate* air raids upon cities like London, Manchester, Cologne, or Berlin, are quite unlawful".

These are delicate matters, however, and the reviewer has no desire to invite controversy. He would simply indicate the author's decision, and suggest the possibility of another. For the rest, Dr. Cronin has given us, as was said above, the most comprehensive, solid, and thorough exposition of Moral Philosophy at present existing in the English language. The work will prove invaluable both for professors and advanced students. If not every one of its statements will receive universal acceptance, there is none for which strong and persuasive grounds are not brought forward, while the essential contents of Ethics are luminously set forth and firmly established. What we should like to have from the same expert hand is a distinct treatise on Sociology. Catholic Sociology still awaits its builder.

CANON SHEEHAN OF DONERAILE. The Story of an Irish Parish Priest as told chiefly by Himself in Books, Personal Memoirs and Letters. By the Rev. Herman J. Heuser, D D. With Portraits and other Illustrations. Longmans, Green & Co., New York. 1917.

It is eminently fitting, and no less fortunate, that the story of Canon Sheehan's life should be told to the world by the author of the present volume. It was Dr. Heuser who first discovered and revealed through the pages of this REVIEW the literary genius hidden away in the semi-obscure village of Doneraile. The account of that discovery is narrated in detail in the biography at hand, and so need not detain us here. Just enough may be mentioned to confirm, even though unnecessarily, the initial statement above as to the notable fittingness of the authorship. *Geoffrey Austin*, Canon Sheehan's first book, appeared anonymously in 1894. Under the guise of a story it conveyed some criticism—pointed yet withal gentle, as became the spirit of Sheehan—of educational ideals and methods traditional in certain schools in Ireland. The reviewers at home, apparently opining that what was good enough for the forefathers was good enough for the children, gave the book no warm welcome. In England it received no notice. In America it aroused but a passing interest. The Germans alone seemed to recognize its merits, and quickly turned it into the language of the fatherland. When the book came under the notice of the editor of this REVIEW, his discerning eye at once detected the writer's power. Having taken steps to discover the author's identity, Dr. Heuser opened a correspondence with Father Sheehan, the outcome of which was *My New Curate.* Probably no Catholic work of fiction ever leaped so rapidly into fame as did the story of Daddy Dan. Edition followed edition in English, and the book was successively translated into German, French, Dutch, Italian, Spanish, Slavonic, Hungarian, and Ruthenian. The phenomenal success of *My New Curate* reacted upon *Geoffrey Austin*, which soon appeared under the author's name and was followed quickly by *The Triumph of Failure*, its sequel, and the completement of Father Sheehan's philosophy of education.

In the wake of the trio so far mentioned, volume upon volume flowed from the pen of the prolific writer, well-nigh a score in less than as many years. That the stream got beyond the uplands was due to the discovery of its fountain-head and to the opening-out of its channel by the writer of the present biography.

Moreover, the authorship is fortunate alike for the subject and the reader. For in the first place no one else was or is so fully in possession of the materials and the sources of such a biography. The long and intimate correspondence of Father Sheehan with the

founder of the ECCLESIASTICAL REVIEW; the letters exchanged between the former and his other bosom friends, particularly the genial editor of the *Irish Monthly*, Father Matthew Russell, S.J.; the companion of Sheehan's boyhood, Mr. William O'Brien, the eminent Irish Parliamentarian; and another close friend of his riper years, Mr. Oliver Wendell Holmes, Associate Justice of the Supreme Court of the United States; the testimony of Canon Sheehan's brother; and of the Religious teachers of the Doneraile Schools; a considerable amount of unpublished manuscript of a miscellaneous character — all this mass of documentary material has been so skilfully woven into the biography that in great part the subject paints his own portrait and tells his own story, the story not simply of his outward deeds but of his inmost thoughts, feelings, aspirations, motives.

The story naturally divides itself into four parts. In the first part we are introduced to Patrick Sheehan, the boy, the youth, the college student, the seminarian at Maynooth, the young priest in England and later in Ireland at Mallow and Queenstown (1851-84). It is a period of culturing and seed-sowing, and we watch the plastic character of young Sheehan enriching and unfolding in response to the influence of religious surroundings at home, in school, in church; and under the touch of Nature's charms. Endowed with keen and alert powers of observation, nothing that was fair and beautiful escaped him. A lover of the glens and the brooks, the hills and the fields, the birds and the sky — all these visible things of creation spoke to his soul of the invisible things of God, while they impressed his imagination and feeling with that keen appreciation of nature's loveliness which afterward lent to his writings such an atmosphere of beauteous coloring.

Step by step we follow the development of his mind and heart. The patriotic stirring of the Fenian insurrection in '67 produced an indelible impression which, tempered by the broader experiences of life and matured reflection, manifested itself in his political addresses and essays. His career at Maynooth is particularly interesting as showing his care to accompany scholastic studies with the cultivation of literature and well-chosen miscellaneous reading in order to develop that power of expression which is the indispensable requisite for the conveyance of Catholic philosophy and theology to the modern mind. More interesting still is the narrative of his career in England—Plymouth and Exeter—where he learned and unlearned many things, and accumulated experiences which afterward reproduced themselves in his books, notably in *Luke Delmege*.

In the second part, which claims the greater share of the volume, we find ourselves at home with the pastor of Doneraile. Some of his principal books are delightfully analyzed, the originals of the

more noted characters being indicated. Father Sheehan, as is well known, was severely taken to task by his countrymen and his fellow priests for having transferred to his novels portraits of living personages with their faults and failings no less than their more commendable qualities. The criticism, while a tribute to the life-likeness of his characters, was, as the biography shows, unjust. There was of course for the leading types a *fundamentum in re*, but the delicately sensitive instincts of the writer led him so to alter the circumstances and details, especially of place and surroundings, that suspicion as to the identity of the originals might be prevented. We are also given some insight into Canon Sheehan's literary habits and methods. Many will probably here learn for the first time that the author of such charming specimens of workmanship as *Under the Cedars and the Stars, Parerga*, to say nothing of *My New Curate, The Triumph of Failure*, and *Luke Delmege*, and the other creations of literary art, was never wont to revise or correct his manuscript: that he wrote *currente calamo*, his pen following so unerringly the leading of his swift thought and vivid imagery that he needed to make no erasures or insertions. The "copy" came to the printer beautifully written, unmarred by blot or blemish.

Considering the productivity of Father Sheehan's pen one would suppose that his life was wholly devoted to writing. The contrary was the case. He was first a priest, a shepherd of souls, and only in the second place a man of letters. Literature was to him simply a means, not an end. Art for art's sake had no place in his theory of esthetics. He wrote in order to convey the message of truth, of goodness, of love, of faith and loyalty to worthy ideals. It was his wont to devote methodically two hours a day to writing. The rest of his time, beyond that claimed by physical life, was devoted to his people. He understood his people. He knew his sheep and they knew him. The lambs of his flock particularly won his love and solicitude, and there are no pages more touchingly beautiful in this biography than those which tell of the reciprocal relations between Father Sheehan and the children of his parish and missions.

The social and economic interests of his people came next to their spiritual necessities in his estimation and devotedness. Thoroughly familiar with those interests and with the corresponding agrarian laws and conditions, he became in course of time a guide to his parishioners in their domestic and industrial activities; and that the peasantry of the surrounding country became more prosperous, better housed, fed and clothed, in a word, that they obtained a higher degree of reasonable comfort, was due in great measure to the superior judgment and more prudent discernment of Father Sheehan.

Nor was his interest in such matters confined to his own flock. It reached out and embraced the political welfare of the country at large. Here his far-reaching vision and his just appreciation of the moderation that must control all political agitation that can hope to succeed, and especially his strong insistence on the unification and coördination of the Irish forces of propaganda for national liberty are made manifest. One will go far before finding in this connexion so clear an exposition of sound principles and sane methods as is found in one of the Canon's essays quoted *in extenso* in this biography.

The third part of the volume deals specifically with Father Sheehan's pastoral life. In it we are given fuller details of the points suggested above, together with much interesting knowledge of his educational activity, his care of his church, his relations with his fellow priests and the religious of his schools; on much of which we should like to dwell, did our limits permit.

Then comes the end—the ending of his day and the setting of the sun. No less instructive and edifying was the closing of his fruitful life than was its period of active labor. The same gentleness and patience and, above all, delicate consideration for others, which characterized him throughout, marked the closing days of his life. His geniality and humor bore up even under the stress of pain and the tediousness of long waiting for death, and both his relations with doctors and nurses as well as his letters to his bosom friends reflected that courtesy and kindness and affability which with him were no passing dispositions, but the bloom and fruitage of permanent virtue.

Reluctantly we must bring to a close this all too inadequate account of the story of Canon Sheehan's life told by one whom he regarded with highest esteem and the warmest feelings of friendship. It is giving the biography no slight praise when we say that it is worthy of its subject. And if we add that, with a change of the personal pronoun, the work might stand as an autobiography, we shall have paid a less than just tribute to the perfection of form and dignity and grace of style with which the whole is executed.

THE WORK OF ST. OPTATUS, BISHOP OF MILEVIS, AGAINST THE DONATISTS. With Appendix. Translated into English, with Notes Critical, Explanatory, Theological and Historical. By the Rev. O. R. Vassall-Phillips, B. A., O. SS. R. Pp. 476. Longmans, Green & Co., London. 1917.

Optatus looms large in the history of the Church. His importance as a witness to the unity of the Church cannot easily be overrated. In the Donatist controversy he played no mean part, and even St.

Augustine did not disdain to make use of his powerful arguments, though he deviated from some of his views. Even in our times the work of St. Optatus constitutes a storehouse of valuable apologetic material. This latter consideration seems to justify its translation into English.

This is the first English translation. All in all, it is well done and quite readable. Judging the quality of the translation one must not forget that the diction of St. Optatus is neither smooth nor elegant, and that it is not always possible for the translator who wishes to be literal and faithful to the original text, to mend these defects. The critical apparatus is very generous, and the notes are ample, adapted to the requirements of the scholar and the exigencies of the general reader. Much labor of love is embodied in these notes and they bear the earmarks of a vast and reliable erudition. The spelling of the episcopal see of St. Optatus which the author adopts, may be disputed and is rather unusual. The translation has been made from the classical edition of Ziwsa, published in the Vienna *Corpus Scriptorum Ecclesiasticorum,* though other editions have been duly consulted.

A very practical and useful addition to the work are the hundred sayings of St. Optatus, which have been carefully selected and serve as illustrations of various points of Catholic dogma. They bear on a wide range of doctrinal subjects and will be very welcome to the student of Theology. A copious index facilitates the use of the book for polemic or didactic purposes. If Father Vassal-Phillips's excellent translation helps to extend the knowledge of St. Optatus's work, his labor has not been in vain, and the advantage to the intellectual life of the Church will be considerable. C. B.

THE CATHOLIC ENCYCLOPEDIA AND ITS MAKERS. The Encyclopedia Press, New York. 1917. Pp. 192.

The Encyclopedia Press has given the touch of completeness to the splendid work done by its organizers, managers, and contributors by publishing a supplementary volume in which the story of its making from beginning to end is told in detail. It is an interesting account from many viewpoints, and adds an important chapter to the history of Catholic literature and its development in the United States. The man most deserving, if comparison is allowable in such matters, for the ultimate accomplishment as well as for the conception of the gigantic project, the realization of which has proved a boon to countless thousands of readers and students, is Father John J. Wynne, S.J. Not the least of his qualifications is seen in the fact that he knew how to select and organize the men who were to do the actual

work of writing, of revising and unifying the material brought together from many sources in every quarter of the civilized world. In this present volume of nearly two hundred pages we have the brief history of every man and woman who coöperated in the production of the *Catholic Encyclopedia.* The accounts give concisely the origin, training, occupation, and achievements of the writers, together with a list of the particular articles contributed by each. Besides illustrating the building-up of the *Catholic Encyclopedia*, the volume has its worth as a reference book to distinguished literary talent in the field of Catholic science and arts. The portraits of many of the leading contributors add to the interest of the book.

THE ESSENTIALS OF PHILOSOPHY.—By R. W. Sellars, Ph. D. The Macmillan Co., New York. 1917. Pp. 311.

To crowd the essentials of philosophy into three hundred pages would seem at first blush a somewhat bold undertaking; but if one rules out, as is the way with modern philosophers, such troublesome and useless entities as substance, soul, freedom, God, the venture comes within measurable reach of the attainable. As a matter of fact the author does not propose to cover the entire field of philosophy, as the title, undoubtedly, would lead one to believe; he confines himself, practically, to the study of epistemological problems. Therein he is in full agreement with the modern conception of philosophy, which makes philosophy and the theory of knowledge conterminous. Incidentally, of course, the weightier questions of metaphysics are lightly disposed of; for a theory of knowledge cannot but trench on metaphysical ground and, inevitably, predetermines the solution of all ulterior philosophical questions. Thus we have in the author's little volume, if not his complete philosophy, at least its fundamental orientation and its final implications. And of these we may say that they make for what, in default of a better term, we might call a refined materialism complicated by subjective elements.

The drift of the author's speculation and at the same time his frank and lucid treatment of abstruse matters will appear from a few pertinent quotations selected with regard to the different topics touched upon. A more accurate laying out of the province of philosophy than the author gives will not readily be found. These are his words: "Philosophy has for its aim, then, not the discovery of some province which has not already been worked by the usual methods of observation, experimentation, and conjecture, but the interpretation in a critical and coördinating fashion of the principles, assumptions, and conclusions of the special sciences" (4).

Although the common sense view of the external world is repudiated as involving an untenable copy-theory of knowledge, it is not treated with the withering scorn which modern philosophers are wont to heap upon it; in fact, it is acknowledged to be the starting point of philosophy, which, however, must be speedily outgrown. Upon reflection, "Natural Realism broke down and philosophical systems took its place" (p. 29). The author thinks to escape all the difficulties that beset the problem of knowledge by giving the whole question a new twist which would make all objections pointless and irrelevant. "The correct form of the question is, then, as follows. How can we have knowledge of an extra-mental realm if the propositions which contain this knowledge exist only in consciousness? As soon as this correct form is given, it is realized that there is really no problem. Where else should knowledge exist?" (p. 117). This is naïveté with a vengeance. For, whether the truth exists in concepts or propositions, in both cases the claim to objectivity must be validated. At this point the author's non-apprehensional realism breaks down completely.

Consciousness is a form of behavior, and the mind a function of the brain. "Putting the results of introspective and objective psychology together . . . we are driven to the conclusion that mind is not a thing apart from the organism but only a selective term for those inherited capacities of the organism which are developed and filled out by its functional activities" (266).

The methodical features of the work deserve careful attention. There is a breeziness in the exposition which makes the congealed sap flow in what generally looks like dead and dry issues. The characteristic illustrations drawn from the writings of representative thinkers introduce the student to the history of philosophy and develop a taste for further studies. C. B.

Literary Chat.

The American Catholic Quarterly Review during the year has published a rather remarkable series of papers dealing with a citation from the Book of Job in the "Imitation of Christ". As the passage stands in our Vulgate it is hardly intelligible. "Aures quae venas divini susurri suscipiunt" is manifestly a mistranslation of the original, though the sense intended by the author may be gathered from the context. The study which Monsignor Hugh T. Henry, Litt. D., makes of the "venae susurri" (the veins of its whisper), "a crux of the Imitation", derives its interest for the student of letters chiefly from the extraordinary light which the writer throws upon the various interpretations of the expression. He gives not only the English translations but those of many foreign tongues, some of them not accessible to the ordinary inquirer. In the last paper of the series Dr. Henry goes over the ground of medieval commen-

tators. The three essays present a most attractive study. Incidentally it confirms what Lord Byron said of the Book of Job, namely, that it is the "most sublime poem in the world". At the same time, the study develops some new views about the author of the "Imitation", whose identity has been frequently questioned by literary critics. These papers, if published in book form, would make a valuable addition to the history of the "Imitation".

Bishop Schrembs, of the Toledo Diocese, keeps his clergy and flock alive to the spiritual and temporal needs of organized education and charity work. The *Official Year Book* for 1917, published from the Chancery Office, gives a detailed and illustrated account of the material improvements in the building of churches, schools, and pastoral adjuncts during the year. The statistics given cover the reports of the various collections for charitable purposes and in particular that for the support of the seminarians. A Pastoral Letter introduces the Report, which is moreover furnished with the customary calendars, clergy lists, appointments, and necrology—a thoroughly serviceable manual, in particular for priests and religious superiors.

Chaplains' Aid Association Bulletin, published under the direction of Father John J. Burke, C.S.P., chronicles the excellent work done by the various branches of the Association to safeguard the religious convictions of our young men in the Army and Navy. The approach of the Christmas season gives occasion for special suggestions to make our soldiers and sailors realize the joys of a Catholic fellowship (publication office, 580 Fifth Avenue, New York City).

There is a good deal of delightful Irish humor compressed into the decade of short stories under the title of *Thundher an' Turf* by the Rev. Mark O'Byrne, whose portrait adorns the front of the volume. The tales have nearly always a priest for their chief subject, inasmuch as it is he who observes, often directs, and narrates what happens in Carnemore Parish or the neighborhood. The Priests' Boy, A Country Fiddler, St. Patrick's Night in Coolduff, Barefoot Seamus, are some of the titles; they give a suggestion of the character and quality of the stories (P. J. Kenedy & Sons, New York).

More war literature pours in from France. Some of it is elevating and inspiring, suggestive of a spiritual reawakening of the nation, such as *Les Françaises et la Grande Guerre* (Berthem-Bontoux) and *Pour la Croisade du XX. Siècle* (Th. Delmont). Much of it is trashy and unsubstantial, serving merely the purposes of propaganda. To this category belong *Guerre de Religions* (F. Masson), and *Le Dieu allemand* (D. Cochin). The latter, as their titles indicate, attempt to stamp the present conflict as a religious war. When one considers the alignment of the powers on either side, it seems difficult to accept this thesis. All of these come from the publishing house of Bloud & Gay, Paris.

The Monks of Westminster (Being a register of the Brethren of the Convent from the time of the Confessor to the Dissolution. With Lists of the Obedientiaries and an Introduction by E. H. Pearce, M.A., Canon and Archdeacon of Westminster.) is a document rich in pathos. It conjures up visions of a now mourning and silent convent teeming with generations of holy monks and vocal with their liturgical prayers. The Introduction pictures in a graphic way the daily life of the brethren under their prior, as the abbots themselves were mostly absent on important diplomatic missions. The list is compiled with painstaking labor and will be of great importance for the future historian. Little human touches, as they are frequently found in medieval chronicles, add color and life to the long lists of names. The dissolution falls like a black shadow across that beautiful life which had unfolded in the solitude of this venerable sanctuary. (G. P. Putnam's Son, New York: Cambridge Press, London.)

P. J. Kenedy & Sons announce the early publication of *Religious Profession*, a commentary on a chapter of the new Code of Canon Law. It is from the

pen of Father Hector Papi, S.J., Professor of Canon Law at Woodstock College. The volume is sure to prove of great value to religious communities.

Like swallows in spring, the harbingers of the new year, the annual calendars and almanacs are at this season beginning to make their appearance. Keen competition makes it necessary to arrive on the field before the rival has gleaned the harvest. But there are some which, on account of certain characteristic features, have won for themselves a loyal clientele clinging to their first choice. Among such old favorites are the *Catholic Home Annual for 1918* (published for thirty-five years by the Messrs. Benziger Brother), the *Illustrierte Apostel-Kalender 1918* (St. Nazianz, Wisconsin), and *Der Familienfreund* (St. Louis, Missouri). They well deserve their popularity and make it a point to maintain the traditional standard. Richly and handsomely illustrated, they contain clever stories, humoristic sketches, solid instructions, and an abundance of miscellaneous and useful information.

The Manna Almanac appeals first and last to youth and deserves its subtitle, "The Young Folks' Delight". Neatly and cleverly pictured, it contains equally attractive reading matter—stories pleasant, besides thoughts that edify and instruct; it surely will win the hearts of our boys and girls. (Society of the Divine Word, Nazianz, Wisconsin.)

To popularize truth calls for a special genius not at all as common as some would think. There can be no question, however, that the Rev. Dr. Thomas F. Coakley possesses this gift in a high degree. His little pamphlet *Inside Facts about the Catholic Church* gives ample evidence of this, or rather strengthens a conviction previously formed by reading other writings coming from his fertile and facile pen. The pages of this readable pamphlet are crowded with interesting facts, and the language is as clear as a crystal. Minor inaccuracies of expression are willingly overlooked, for they do not detract from the usefulness of the booklet of three score and ten interesting pages. (Catholic Truth Society, 136 North Craig Street, Pittsburgh, Pa.)

Inexpensive colored picture books for Catholic children, with suitable religious text, are so uncommon that all teachers and parents will be gratified to know that a series of three attractive booklets containing stories about the life of our Lord is soon to be issued by P. J. Kenedy & Sons, New York. Each little volume is to contain eight beautifully colored pictures. *Stories from the New Testament* is the title of the series.

Chronicles of an Old Missouri Parish (Historical Sketches of St. Michael's Church, Frederickstown, Madison Co., Mo. By the Rev. J. Rothensteiner. Amerika Print, St. Louis) is a fruit of the historical spirit which is beginning to spread through the Catholic Church of America. It is meet that we should preserve the records of the deeds of our fathers. If these are not collected now, they will perish irretrievably, much to the despair of the future historian. The author has accomplished his task well; he has given us a real history, not a eulogy. For any one familiar with the difficulties besetting historical research, it is quite evident that much painstaking work has gone into the making of this book, small though it be in bulk. The plastic grouping of the facts and the charm of the diction betray the poet; for Father Rothensteiner is both an exact historian and a brilliant poet, a somewhat rare, but happy, combination.

An Archbishop's Inheritance (by T. Gavan Duffy) is a document of strong human appeal. It should be read by every Catholic in the United States. It reminds us of our duties to our brethren in pagan lands and of the splendid possibilities in missionary countries which cannot be realized for want of funds. All the personal magnetism of Father Gavan Duffy beams forth from these pages. The story grips the heart and calls to the fore all the generous instincts slumbering in the human breast. May this powerful appeal loosen many

purse-strings and bring a golden harvest to the heroic missionary laboring under such trying and discouraging circumstances! (Propagation of the Faith, 25 Granby Street, Boston.)

Our readers will be interested to know that B. Herder is preparing for early publication the second revised edition of the four volumes on the Sacraments in the Pohle-Preuss Series. The same publisher expects to issue before Christmas the first volume of an English adaptation of Koch's *Moral Theology*. This series will comprise five volumes of about the average size of the well-known Preuss-Pohle volumes.

A bright little book that will aid in drawing souls closer to the Dweller in the Tabernacle bears the title *Thursdays with the Blessed Sacrament* by the Rev. C. McNeiry, C.SS.R. It comprises short readings for every Thursday of the year. The readings consist of edifying stories which suggest pious thoughts and feelings and likewise make good illustrative material for sermons on the Blessed Eucharist. (Benziger Brothers, New York.)

Laymen and women who, whether because of failing sight or the dim religious light of their parish church, find it difficult to use the average manual of prayers, will welcome "the extra large type edition" in which the well and favorably known *Manna of the Soul* can now be had. The devotions have been compiled by Father Lasance. The letterpress is large and clear, the paper excellent, and the binding neat and durable. It makes a suitable Christmas souvenir. (Benziger Brothers.)

The English Truth Society issues in a small pamphlet format five short lectures on *Authority and Religious Belief*, by Father Joseph Rickaby, S.J. The lectures treat briefly of various aspects, positive and negative, of faith and private judgment. Needless to say, the topics are treated in that luminous, solid, and original fashion which we have long ago come to associate with Father Joseph Rickaby's writings.

Teaching by allegory, our story commends itself no less because of its accordance with sound psychological principles than for its age-long employment by the sages. Surest of all warrants, it was the favorite method used by Him who was wont to speak to the multitudes only in parable. Life has ever been the favorite subject of allegory. Hence Father Frederick Lynk, S.V.D., in his attractive little brochure, *The Music of Life and Other Allegories*, touches familiar themes. He touches them freshly, however, and with all the tints that serve to give variety to the unity of the subject. Thus he pictures for us the house of life, the school of life, the garden of life, the tree of life, the banquet of life, and so on—a score and more of views from which he envisages life. The thoughts are apposite; so too is the imagery. Each allegory is preceded by a neat little drawing, contributing not a little to make the booklet a desirable token of Christmastide. (Society of the Divine Word, Techny, Illinois.)

If you want to test and then to nurture your patriotism by doing something worth while for the boys in khaki or in blue, circulate amongst them a little booklet entitled *Thrift*. The writer, P. G. R., knows how to get at the natural basis of character—reasonable self-control—and he makes the right use of the soldier's pay-envelope, the *materia circa quam*. It is worth far more than its weight in gold, this wee booklet, and if widely spread in the camps would help save many a youth from evil and make of him a better man and a better soldier. The pamphlet is the initial number of the Catholic Soldiers' Series which is being issued by the Catholic Central Verein, St. Louis, Missouri.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

MANNA OF THE SOUL. A Book of Prayer for Men and Women. Compiled by the Rev. F. X. Lasance, author of *My Prayer-Book*, etc. Extra large type edition. Benziger Bros., New York. 1917. Pp. xii—528. Price, $1.25.

THURSDAYS WITH THE BLESSED SACRAMENT. By the Rev. C. McNeiry, Redemptorist. Benziger Bros., New York, Cincinnati, Chicago. 1917. Pp. 213.

THE LIFE OF SAINT WINEFRIDE. By Father Philip Metcalf, S.J. Reprinted from the Edition of 1712. With an Introduction and an Appendix of Recent Cures at St. Winefride's Well, by the Rev. Herbert Thurston, S.J. Catholic Truth Society, London. 1917. Pp. xxii—122. Price, 1/3 *net.*

THE COMPLEAT PROTESTANT. Some Dialogues. By John Ayscough. Catholic Truth Society, London. 1917. Pp. 62. Price, –/6 *net.*

HISTORICAL.

LONDON CATHOLIC TRUTH SOCIETY PAMPHLETS (Price, One Penny Each): *The Latin Tradition.* By the Bishop of Clifton. Pp. 16.— *Why ROMAN Catholic?* By the Rev. E. C. Messinger, Ph.B. (Louvain). Pp. 20.—*Catholic Because Roman Catholic.* A Statement and the Reply. Pp. 20.—*Marriage and Divorce.* By J. E. Kendal, O.S.B. Pp 20.—*The Peace of God.* By the Bishop of Northampton. Pp. 12.—*The Kulturkampf.* By Humphrey Johnson, B.A. Pp. 28.—*The Ebb and Flow of Scientific Opinion.* By Sir Bertram Windle, M.D., F.R.S., K.S.G., President of the University College, Cork. Pp. 16.

OFFICIAL YEAR BOOK AND SEMINARY REPORT of the Diocese of Toledo for the Year ending 1 October, 1917. Diocesan Chancery of Toledo, 525 Islington Street, Toledo, Ohio. 1917. Pp. 173.

THE CATHOLIC ENCYCLOPEDIA AND ITS MAKERS. The Encyclopedia Press, Inc., New York. 1917. Pp. viii—192.

"PAGES ACTUELLES", 1914–1917: No. 16, *Le Général Galliéni.* Par G. Blanchon, Rédacteur au *Journal des Débats.* 1915. Pp. 31. No. 95, *Toute la France pour Toute la Guerre.* Par Louis Barthou, Ancien Président du Conseil. Conférence faite à Genève le 26 juillet 1916. 1916. Pp. 47. No. 100, *Les Commandements de la Patrie.* Par M. Paul Deschanel, de l'Académie française et de l'Académie des Sciences morales et politiques, Président de la Chambre des Députés. 1917. Pp. 47. No. 105, *Le Capitaine Augustin Cochin.* Quelques Lettres de Guerre. Préface de Paul Bourget, de l'Académie française. 1917. Pp. 64. No. 107, *L'Effort et le Devoir Français.* Par Alexandre Millerand, Ancien Ministre de la Guerre. 1917. Pp. 39. No. 108, *Verdun!* "Les Souffrances et la Grandeur d'Ame de la Glorieuse Cité" ou "Le Martyre et la Gloire de Verdun". Par Mgr. Ch. Ginisty, Évêque de Verdun. 1917. Pp. 40. Bloud & Gay, Paris et Barcelone. Prix, 0 *fr.* 60 par volume.

THE COMMONWEALTH OF PENNSYLVANIA. By Thomas Kilby Smith, of the Philadelphia Bar. Preface by Walter George Smith, of the Philadelphia Bar. The Encyclopedia Press, Inc., New York. 1917. Pp. xi—318.

PHILOSOPHICAL.

THE SCIENCE OF ETHICS. By the Rev. Michael Cronin, M.A., D.D., Professor of Ethics and Politics. University College, Dublin, National University of Ireland. Vol. II: Special Ethics. Benziger Bros., New York. 1917. Pp. xii—691.

DICTIONNAIRE APOLOGÉTIQUE DE LA FOI CATHOLIQUE contenant les Preuves de la Vérité de la Religion et les Réponses aux Objections tirées des Sciences humaines. Quatrième édition entièrement refondue sous la direction de A. d'Alès, Professeur à l'Institut Catholique de Paris. Avec la collaboration d'un grand nombre de Savants Catholiques. Fascicule XIII: Loi ecclésiastique—Mariolâtrie. Gabriel Beauchesne, Paris. 1917. Pp. 160.

LITURGICAL.

BREVIS COLLECTIO QUAESTIONUM RITUALIUM Quae Proponi Possunt pro So'utione a Singulis Calendaristis. Sac. D. Vincentius Tirozzi. Opella ex Ephemeridibus Liturgicis excerpta. Apud Administrationem "Ephemeridum Liturgicarum", Romae. Pp. 179.

MISSA ET ABSOLUTIO PRO DEFUNCTIS tribus vocibus virilibus (vel etiam Soprano, Alto et Barytono, cum Tenore ad libitum) comitante organo, concinenda Pietro A. Yon. (Editio Fischer, No. 4350.) J. Fischer & Brother, New York. 1917. Pp. 36. Price: score, $0.80; voice parts, $0.35 each.

SHORT AND EASY REQUIEM IN E MINOR. For One Voice with Alto, Tenor, and Bass ad lib. By W. P. Schilling, Organist, St. Peter's Cathedral. Second edition transposed to D Minor. W. P. Schilling, 131 W 23rd St., New York. 1914. Pp. 19. Price, $0.80.

MISCELLANEOUS.

THE SOLDIER'S SERVICE DICTIONARY OF ENGLISH AND FRENCH TERMS. Embracing 10,000 Military, Naval, Aeronautical, Aviation and Conversational Words and Phrases used by the Belgian, British and French Armies. With their French equivalents, carefully pronounced, the whole arranged in one alphabetical order. Designed especially for instant use in the United States Service. With the pronunciations indicated by the Continental System of Vowel Values—One Symbol for Each Sound throughout the Alphabet—used in *Funk & Wagnalls' New Standard Dictionary.* Edited by Frank H. Vizetelly, Litt.D., LL.D., Managing Editor of *The New Standard Dictionary*, Member of the Royal Society of Arts, London, etc. Illustrated with Topographical Symbols used in Official Charts. Funk & Wagnalls Co., New York and London. 1917. Pp. xii—188. Price, $1.00 *net.*

CATHOLIC HOME ANNUAL FOR 1918. Thirty-fifth year. Benziger Bros., New York. 1917. Pp. 86. Price, $0.25.

THUNDHER AN' TURF. By the Rev. Mark O'Byrne. P. J. Kenedy & Sons, New York. 1917. Pp. 127. Price, $0.46 *postpaid.*

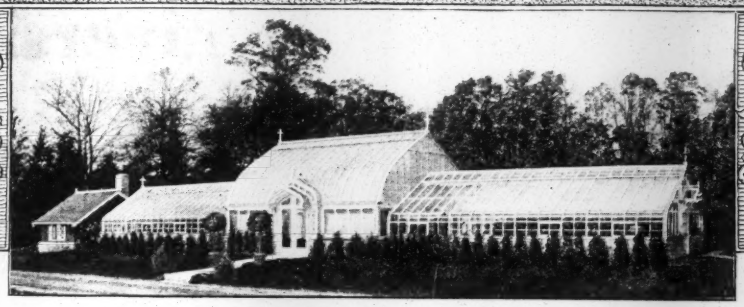
BALLADS OF PEACE IN WAR. By Michael Earls, S.J. Harrigan Press, Inc., Worcester, Mass. 1917. Pp. 72. Price, postpaid: $0.55; cloth, illustrated, $1.05.

LUCKY BOB. By Francis J. Finn, S.J., author of *Tom Playfair, Percy Wynn, Claud Lightfoot.* etc. Benziger Bros., New York, Cincinnati, Chicago. 1917. Pp. 248. Price, $1.00.

YEAR BOOK FOR 1917. Carnegie Endowment for International Peace, Washington, D. C. Pp. xvii—217.

ST. BONAVENTURE SEMINARY YEAR BOOK FOR 1917. Edited by the Duns Scotus Theological Society. Published by the Students of St. Bonaventure's Seminary, Alleghany, St. Bonaventure P. O., New York. Pp. 183.

LORD & BURNHAM CO.



ERECTED FOR COLLEGE OF ST. ELIZABETH CONVENT, N. J.

Plan for Your Greenhouse Now Build it Later

BUILDING costs, admittedly are high.

Planning costs, however, are no more than ever they were.

Architects tell us they never were busier working on plans for future execution. They say they are being worked out with particular care to every detail, so that when building conditions improve, the work can be at once started and every advantage secured by such an arrangement.

Why don't you allow us to do the same for you?

Why not invest that much on the future?

At your suggestion we will call by appointment.

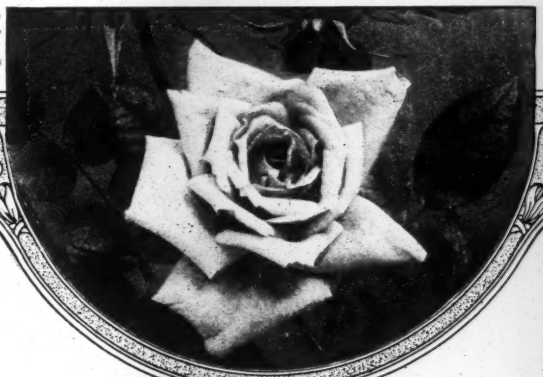
Our catalog you are welcome to,

SALES OFFICES
NEW YORK, 42d St. Bldg.
CHICAGO, Continental & Commercial Bank Bldg.
DETROIT, Book Bldg.
CLEVELAND, Swetland Bldg.
MONTREAL, Transportation Bldg.

Lord & Burnham Co.

Builders of Greenhouses and Conservatories

SALES OFFICES
BOSTON, Tremont Bldg.
ROCHESTER, Granite Bldg.
TORONTO, Royal Bank Blg.
PHILADEL'A Widener Bldg.
FACTORIES: Irvington, N. Y. Des Plaines, Ill. St. Catharines, Canada.



The Catholic University of America

WASHINGTON
District of Columbia

Right Reverend THOMAS J. SHAHAN, D.D., Rector

IN addition to the courses of study leading to advanced degrees hitherto offered, the University now provides:

In the **Schools of Philosophy, Letters,** and **Science,** a series of undergraduate courses leading to the degree **Bachelor of Arts.**

In the **School of Law,** courses leading to the degree **Bachelor of Laws.**

In the **School of Technology,** a series of undergraduate courses leading to the degree **Bachelor of Science** in:

Civil Engineering. **Mechanical Engineering.**
Chemical Engineering. **Electrical Engineering.**

For announcements and detailed information concerning courses, in the—

Faculty of Philosophy, address, V. REV. E. A. PACE, Ph.D., S.T.D., Dean
Faculty of Law, address, Dr. THOMAS C. CARRIGAN, LL.D.
School of Technology, address, Prof. D. W. SHEA, Director.

These courses are open to graduates of High Schools, Academies, and others of like Scholastic attainments.

Brotherhood Wine Company

HOUSE FOUNDED 1839

330 to 334 Spring Street and 493 to 495 Washington Street

NEW YORK CITY

Altar Wines for Sacramental Purposes

	12 Bots.	Gal.	Bbl. Lots of 50 Gals
Loyola Dry	$5.00	$1.35	$1.25
Loyola (Moderately Sweet)	5.00	1.35	1.25
Loyola (Moderately Sweet) Res Vintage	8.00	2.50	2.25
Aquinas (Slightly Sweet)	5.00	1.35	1.25
St. Benedict (Sweet)	5.00	1.35	1.25

PRODUCERS OF THE FINEST WINES IN AMERICA
RECOMMENDATIONS FROM PRELATES AND PRIESTS ON REQUEST

VERAVENA SPANISH PRIZE ALTAR WINE

In Bulk		In Glass	
13 Gals.	$2.70 per Gal.	12 Large Bots.	$ 9.50
20 "	2.60 "	50 " "	38.00
40 "	2.50 "		

We furnish endorsements for this Spanish Wine from His Holiness, Pope Benedict XV. This Wine is used all through Europe.

KINDLY ASK FOR PRICE-LIST

EDWARD R. EMERSON, Pres.

L. L. FARRELL, Director
Gen'l Mgr. Altar Wine Dept.

We extend a cordial invitation to the Rev. Clergy to visit our vineyards and cellars

One Father Writes of BILLIARDS

"We've a Full House All the Time!"

Put a Brunswick Carom or Pocket Billiard Table in your home and watch how quickly it surrounds your boys and girls with good companions.

Young people idolize Home Billiards. And these princely contests act as a tonic on older folks.

Carom and Pocket Billiards are never twice alike, but ever enlivened by friendly jest and laughter. Among life's most enduring memories are the happy hours and comradeship of billiards.

BRUNSWICK HOME BILLIARD TABLES

Even the cottage or small apartment has room for a genuine Brunswick. And it gives you *scientific* Carom and Pocket Billiards—life, speed and accuracy!

The "Baby Grand" is a home-size regulation table for spare rooms, attics, basements and private billiard rooms.

The "Quick Demountable" can be set up anywhere and easily folded away when not in play.

See these tables in handsome color reproductions, get our low prices, easy terms and home trial offer. All contained in our new billiard book. Send your address at once for free copy.

THE BRUNSWICK-BALKE-COLLENDER CO.
Dept. 57L, 623-633 S. Wabash Ave., Chicago
DEALERS: Write at once for attractive agency proposition.

Low Prices, Easy Terms Balls, Cues, Etc., Given

Brunswick prices today are extremely low for tables of such masterly construction and beauty.

Our Popular Purchase Plan lets you play while you pay.

With every table we give a high-class Playing Outfit Free—Balls, Cues, Rack, Markers and Expert Book of 33 Games, etc.

Send for Billiard Book Free

THE BRUNSWICK-BALKE-COLLENDER CO.
Dept. 57L, 623-633 S. Wabash Ave., Chicago

You may send me free copy of your color book—

"Billiards—The Home Magnet"

and tell about your home trial offer.

Name .....

Address .....

THE GOOD OLD METHOD

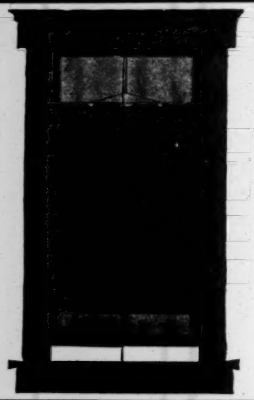
Skillful Workmanship and Fair Dealing always uphold a Good Reputation.

MY work in gold-plating and refinishing sacred vessels LOOKS and WEARS BETTER than when new.

My Prices are most reasonable.

A. WERNER, THE SILVERSMITH

Werner Building Milwaukee, Wis.



Why Not Shop Early?
Do You Need Window Shades?

Draper's Cotton Duck Adjustable Window Shades Spell—

EFFICIENCY DURABILITY SIMPLICITY SATISFACTION

Why Not Place Your Order for Our Shades before the Busy Season?

LUTHER O. DRAPER SHADE CO., Spiceland, Ind.

RAMBUSCH DECORATING CO.

2 West 45th Street, New York City

Mural Painters, Designers and Ecclesiastical Decorators

Original Designs for each and every piece of work

The following are a few late examples of the 135 Churches we have decorated:

Cathedral of Erie, Rt. Rev. J. E. Fitzmaurice, D.D., Erie, Pa.
Private Chapel of His Grace, Archbishop Prendergast, Philadelphia, Pa.
Church of the Immaculate Heart, Chester, Pa.
Holy Cross Church, Trenton, N. J.
St. Cecilia's Church, Brooklyn, N. Y.
St. James's Church, Binghamton, N. Y.
St. Edward's Church, Brooklyn, N. Y.
St. Matthew's Church, Brooklyn, N. Y.
St. Raphael's Church, New York, N. Y.
St. Agnes's Church, Cleveland, Ohio.

The OLD MENEELY Foundry

Established 1826

MENEELY & CO.

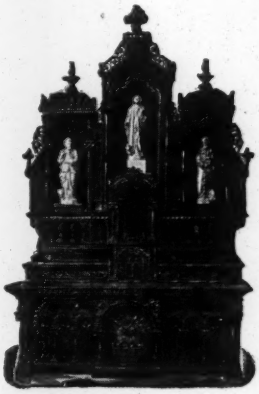
WATERVLIET (West Troy), N. Y.

Founders of the Finest

Church Bells, Peals, and Chimes

AMERICAN SEATING COMPANY

PEWS



ALTARS

CHAIRS

Sanctuary Furniture

Vestment Cases

Every Approved Style of Class-room Seating

Combination Desks
Separate Desks and Separate Chairs
Commercial Desks
Movable Chair Desks
Single Pedestal Desks

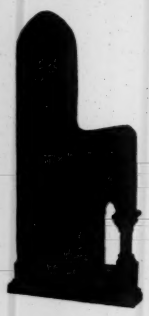
Tablet-Arm Pedestal Chairs
Tablet-Arm Opera Chairs
Auditorium Opera Chairs
Movable Assembly Chairs
Folding Chairs

American Tubular Steel Combination Desk

Incomparably artistic
Hygienic—Sanitary
Unbreakable } guaranteed
Noiseless } unconditionally

For prompt attention address the

General Offices: 1026 Lytton Building, Chicago, Illinois



The Josephinum Church Furniture Co.

Exclusive Designers and Builders of

CHURCH FURNITURE

Altars, Pews, Pulpits, Confessionals, Etc.

Write for Designs and Pew Catalog.

Office and Studio COLUMBUS, OHIO

MITE BOXES

For Missionary and Special Offerings

These Boxes are so constructed that the money cannot be removed without destroying the box

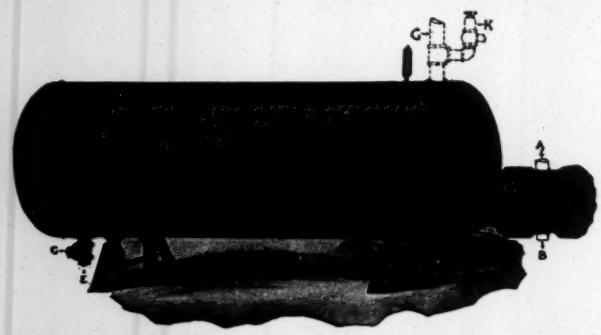
Samples and Prices of the various styles sent on request

EDWARDS FOLDING BOX CO

Manufacturers of Folding Paper Boxes of all kinds

27 North Sixth St. 526-528 Cuthbert St.

Philadelphia



We keep others in hot water

"SIMS"

Heaters are built right, operate right and are always ready for service. State your troubles to us—we will help solve them.

The Sims Co., Erie, Pa.

Agents Everywhere

Church Chime Peal

BELLS

Memorial Bells a Specialty

15 bells, Immaculate Conception Cathedral, Denver.
15 bells, St. Helena Cathedral, Helena, Mont.
11 bells, Chapel of Immaculate Conception, St. Mary's-of-the-Woods, Ind.

McSHANE BELL FOUNDRY CO., Baltimore, Md., U. S. A.

Chicago Office: Room 64, No. 154 W. Randolph Street

Established 1856

Luther and Lutherdom

In the First Development

From Original Sources by

HEINRICH DENIFLE

Translated from the Second Revised Edition of the German by

RAYMOND VOLZ

Vol. I. Part I. 8vo, 520 pp.

NOW READY

¶ An epoch-making work, and a sensation in the world of learning. The entire first edition of the original was sold in less than a month.

¶ It shook German Lutherdom to its foundations and scientifically convicted the Luther-champions of the world of not knowing their Luther.

¶ Hundreds of authoritative testimonials bear witness to the colossal erudition of the author.

¶ The work is not a biography but rather a portrayal of the character of Luther, the heresiarch, and a history of the genesis and development of his religious opinions and "system."

¶ It affords reading as facinating as it is timely.

On Sale at All Book Dealers or direct

PRICE, $3.50

BUREAU OF THE HOLY NAME SOCIETY

871 Lexington Avenue, New York City

The Other Volumes will follow at regular intervals.

Our Candles are made conscientiously and in accordance with the rubrics of the Church.

Beeswax Altar Candles

Excellent Brand, 22 cts.	*Lumen Christi Brand, 45 cts.*
Optima Brand, 28 cts.	*Cerita Brand, . . 65 cts.*
Suprema Brand, 35 cts.	*Ritual Brand, . . 60 cts.*
Rubrica Brand, 40 cts.	*Immaculata Brand, 75 cts.*

Stearic Acid Candles *8-day Sanctuary Oil*

Edward J. Knapp Candle Co.

Syracuse, N. Y.

Special Discount to the Clergy and Institutions

Pastors and Teachers—Attention!

CONSIDER CAREFULLY the introduction for this Fall Term (in your Day and Sunday Schools) of the

CHRISTIAN BROTHERS'

SERIES OF

CATECHISMS

It is the Only Complete Uniform Course of Christian Doctrine by Grades, from Kindergarten to Seminary, comprising

Catechism of Christian Doctrine for First Communicants. Price, 3 cents each; $2.50 per 100, net. In conformity with the Encyclical of Pope Pius X.

No. 1. Catechism of Christian Doctrine. (3d grade) 48 pages. (Formerly No. 0.) Price, paper cover, 3½ cents net.

No. 2. Catechism of Christian Doctrine. (For 4th, 5th and 6th grades) 96 pages. (Formerly No. 1.) Price, paper cover, 7½ cts. net.

No. 3. Catechism of Christian Doctrine. (For 7th and 8th grades.) 222 pages. (Formerly No. 2.) Price, paper cover, 12 cents net.

The three Catechisms above (Nos. 1, 2 & 3) are in conformity with the Decrees of the Third Plenary Council of Baltimore.

No. 4. Catechism of Christian Doctrine. (For High Schools, Academies, and Advanced Classes in Sunday Schools.) 292 pages. (Formerly No.3.) Price, 45 cents net.

No. 5. Manual of Christian Doctrine. (For advanced classes in Academies, and for Colleges and Seminaries.) 597 pages. (Formerly No. 4.) Price, $1.[illegible] net.

No. 6. Exposition of Christian Doctrine, 3 vols., with Summaries and Analyses. Reference set for Teachers and the Clergy, being a complete course of Religious Instruction in English. 2089 pages. (Formerly No. 5.) Price, $6.[illegible] net.

No. 7. The Catechist's Manual.....Price, 75 cts. net.

John Joseph McVey, Publisher, 1229 Arch Street, Philadelphia, Pa.

I WILL SAVE Any Priest Over 1/2 on a $100 Underwood

E. W. S. SHIPMAN, President

CUT in two the hours now spent in writing your sermons and correspondence in long hand. You can master a simple Underwood quickly, and have double the time for outside work and recreation. I will send you on **Ten Days' Free Trial** a High Grade No. 4 Visible Writing Underwood, with Back Spacer and Tabulator, Stencil Attachment, Two Color Ribbon, Waterproof Cover and Special Touch Typewriting Instruction Book, that will teach you to operate an Underwood in one day. I guarantee every machine to give **Five Years' Service** from date of sale.

25 Years' Experience—Confidence of 200,000 Customers

Priests everywhere are using my machines. I am the largest typewriter re-builder in the world, handling only Underwoods, obtaining all machines and new parts direct from the Underwood Company.

I Double the Life of An Underwood

Don't confuse me with a second-hand dealer. I put each machine through a process that I have spent 25 years perfecting. Each machine is taken apart and re-built from top to bottom. The frame is re-enameled, the bright parts re-nickeled. All parts unfit for further service are discarded and replaced by brand new parts purchased from the Underwood Company. Each machine is equipped with new type, new platen, new ribbon vibrator, front scale, feed roll, ribbon, space bar, key rings, key glasses, rubber feet, etc. Expert mechanics re-adjust and re-align each machine. It will stand any mechanical typewriter test.

You May RENT APPLYING RENT ON PURCHASE PRICE **OR BUY** FOR CASH OR ON EASY PAYMENTS

My Five Year Guarantee—Ten Days Free Trial

I personally stand back of every machine that goes through my factory with a WRITTEN FIVE YEAR GUARANTEE OF SERVICE. I guarantee to deliver a machine exactly as illustrated and described, in perfect condition, on Ten Days' Free Trial. You don't even have to buy the machine at the time you get it. You can try it for TEN DAYS FREE and then if you are not satisfied in every way, send it back at my expense.

You Can Rent or Buy I will RENT you a splendid UNDERWOOD at a low monthly rate and allow six months rental to apply on purchase price any time you decide to buy. Or, you can buy on convenient payments, or secure substantial cash discount.

Our Other Plan Brings Underwood FREE

A new plan—our agency plan. You are not asked to do any canvassing or soliciting for orders. You simply co-operate with us, becoming part of our nation-wide organization. You can easily get your Underwood free in this way. Send name and address on postcard or coupon today and ask about offer No. 217.

E. W. S. SHIPMAN, Pres.
Typewriter Emporium
CHICAGO, ILL.
Est. Quarter Century

Five Year Guarantee **Ten Days' Free Trial**

SIGN AND MAIL COUPON TODAY

TYPEWRITER EMPORIUM, 34-36 W. Lake Street, CHICAGO
Send me immediately full details about your Special Offer No. 217 to Priests

Name .....
Street or R. R. No. .....
City ..... State .....

Keep Your Operating Expenses Down

The cost of your foods depends upon the efficiency of your refrigerator. This big item in your expenses can be kept down to the lowest possible figure and the purity and wholesomeness of your table supplies can be increased with

McCRAY
SANITARY REFRIGERATORS

Your losses from waste and spoilage, which are not small with the ordinary refrigerator, can be reduced to a minimum.

The McCray patented system keeps a current of cool, dry air constantly circulating through every compartment. Foods are always pure and fresh and all odors and impurities are quickly carried off through the water-sealed drain and trap.

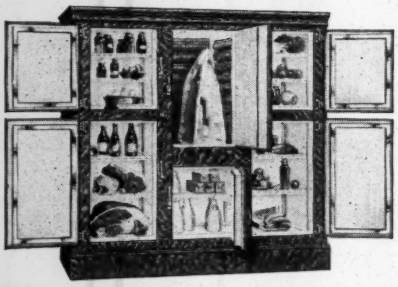
Over 400 Catholic Institutions have already seen the wisdom of efficient refrigeration and they have selected the McCray as the standard of refrigeration superiority.

Send us a floor plan with dimensions and our designing department will work out the best and most economical solution of the refrigerator problem for your institution without charge, furnishing blue prints, or suggesting a suitable stock size.

Send for Catalog

No. 51 for Cath. Institutions No. 92 for Residences
No. 70 for Grocers. No. 62 for Meat Markets & Gen. Storage

McCray Refrigerator Co.
778 Lake Street, Kendallville, Ind.
Agencies in all principal cities



The leading Church Towers everywhere are being supplied with

Bells

from the

MENEELY BELL CO.

177 Broadway New York City **TROY, N. Y.**

Santa Claus at Your Church

Make the kiddies happy this Christmas. Our Grab Bag plan offers you an opportunity to give 500 **prizes** at a cost of only **$15.00. This is our regular $20.00 assortment. 250 prizes $8.00.** They contain an abundance of useful and amusing prizes and toys. Each prize is wrapped separately. Just what you are looking for. Write today, for no orders will be accepted after December 10th.

SPECIAL NOW
250 Prizes - - - - $8.00
500 Prizes - - - - 15.00
Payable January 10.

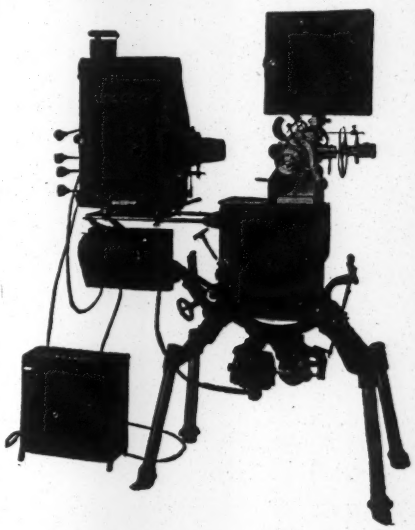
Send for Free Catalog with Complete List of Contents.
Organization Supply Co., 44F Ann St., New York

BE UP TO THE MINUTE

The Motion Picture is one of the Greatest Assets in Modern Church Work

It Educates — It Entertains

and is used with great success throughout religious fields



From the beginning we have specialized along these lines until to-day

Power's Cameragraph

is universally recognized as the Premier Projection Machine in this field of endeavor.

Information regarding many exclusive features of design and construction, gladly furnished upon request

Nicholas Power Company

90 Gold Street, New York, N. Y.

BOHNE BROS. & CO., Inc.

Cassocks are the Best

Now is the time to order for Fall and Winter
Send for samples and measure blanks

Our Confessional Cloaks take the lead

Bishop and Monsignor Cassocks and entire Outfits our specialty

We make all our own goods, also VESTMENTS and BANNERS

We sell everything in the Church Goods line

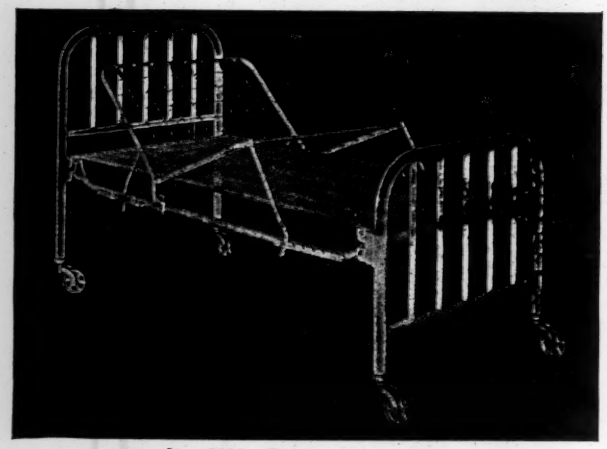
BOHNE BROS. & CO., Inc.

The Old Reliable Cassock Makers

34 Barclay Street **NEW YORK**

The Bernstein "Easy Detachable" Three-Piece Bed

The Ideal Institution Bed



No. 5191. Private Room Bed.

Devised by the maker and on the market for twenty years.

Has proved the strongest, most rigid, most practical bed yet devised.

Tens of thousands of Bernstein patented beds in use with the various departments of the U. S. Government.

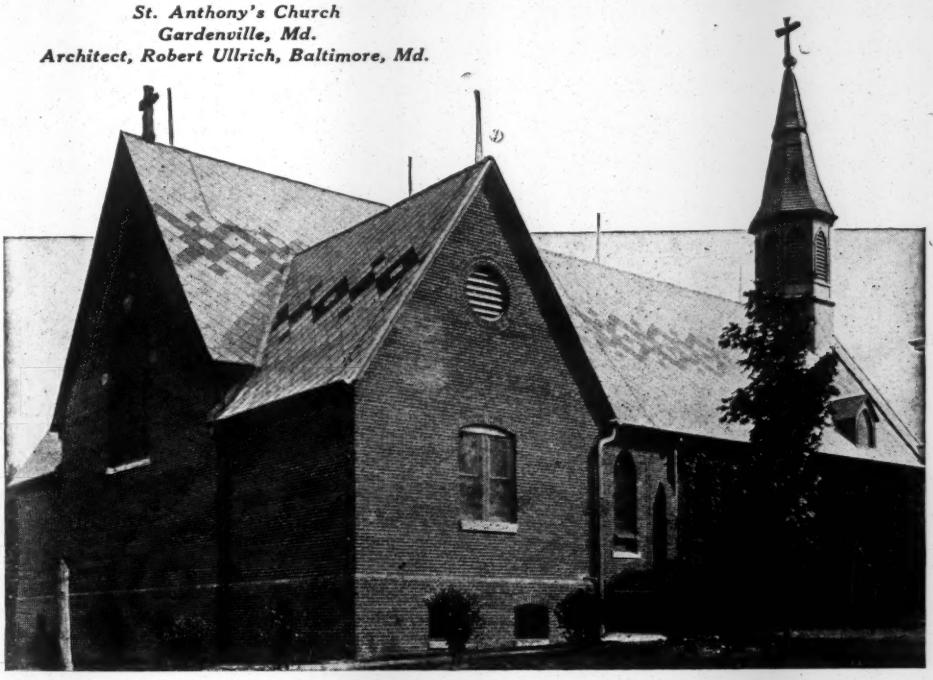
The illustration shows a private-room bed with the Bernstein-Fowler attachment (patented) and the easy rolling Bernstein five-inch rubber-tired wheels attached to extension stems. Many other designs to meet individual requirements.

Steel Hospital Furniture, Beds, and Bedding Sterilizers.

Bernstein MANUFACTURING COMPANY

Third and Allegheny Ave.
PHILADELPHIA, PA.

St. Anthony's Church
Gardenville, Md.
Architect, Robert Ullrich, Baltimore, Md.



A CHURCH ROOF

should be permanent, fire-proof, weather proof and repair proof. All these essentials will be found in

AMBLER
Asbestos Shingles

They grow stronger and tougher with exposure; cannot warp, split or scale, and lie snug to the roof and each other, effectively keeping out wind and moisture.

They are perfectly smooth and uniform, of medium weight; no special substructure is needed.

In three colors: Newport Gray, Brown, and Blue Black. Deep soft tints that are lasting, and in patterns that lend themselves to the most artistic effects.

Hundreds of churches are covered with these shingles.

Write for pictures, samples and prices.

KEASBEY & MATTISON COMPANY

Dept. C-2, AMBLER, PA.

Manufacturers of Asbestos Shingles, Building Lumber, Corrugated Sheathing, Pipe and Boiler Coverings.

"McIntosh Lanterns are Honest Lanterns"

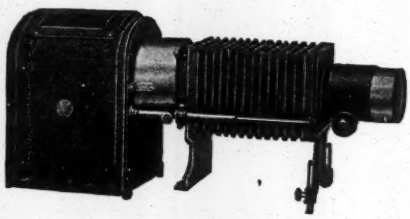
VITALIZE

your instructions and entertainments by showing pictures with a McIntosh Honest Lantern and Slides.

McIntosh slides may be bought or rented, and are the finest quality —the prices are low too — catalog on request.

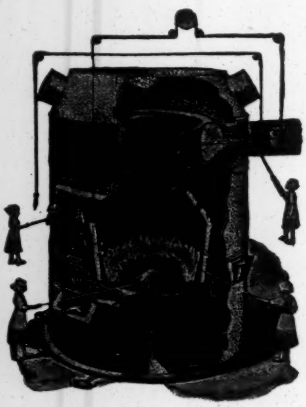
The Triumph Dissolving Stereopticon is a new dissolving lantern for church work, using the gas-filled Mazda lamps and priced at only $75.00.

The Automatic, with instant change, no-eye-strain, slide-changer and 400-watt Mazda Lamp is $38.00. Other Lanterns $25.00 up.



McINTOSH STEREOPTICON COMPANY
433 Atlas Block CHICAGO

Holland Furnaces Make Warm Friends



ASK ANY OWNER

The Heart of any Building is the Heating Plant

THIS SHOULD BE THE BEST

A Holland Furnace

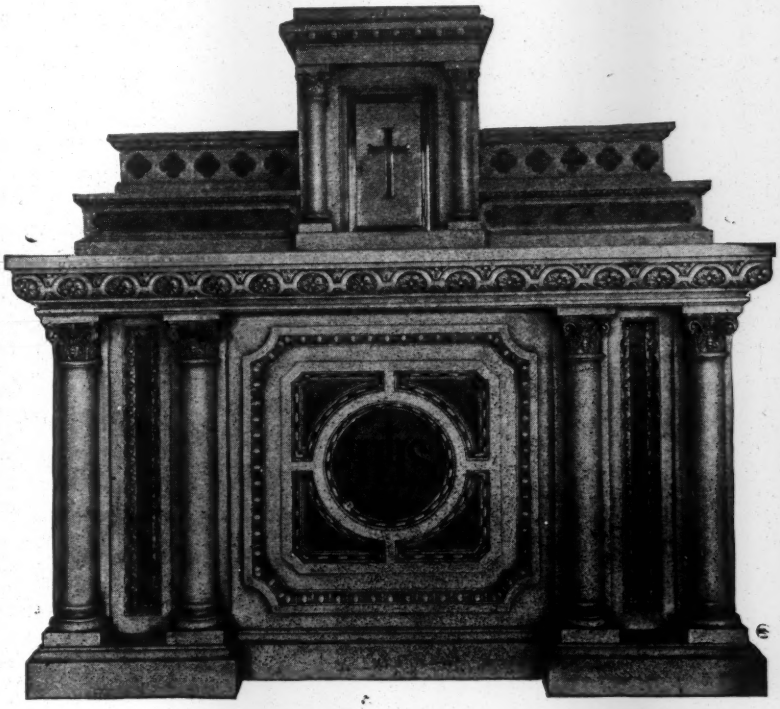
Installed and guaranteed by us
The World's Largest Installers of Furnaces

Holland Furnace Company

Main Office: Holland, Michigan

Factories: Holland, Michigan and Cedar Rapids, Iowa

Altars, Shrines, Pedestals



Copyright 1916. Bernardini Statuary Co.

Altars of Marble, "Simico," Wood, Stone, etc.

Stations and Statuary of "Simico"

BERNARDINI STATUARY CO.

Studios: 26-28 Barclay Street NEW YORK

THE MASS—As the Priest reads it at the Altar

One for Sundays and Holydays by John J. Wynne, S.J.

One for Every Day by E. A. Pace, D.D., and John J. Wynne, S.J.

"The Church of God speaking to God."
BISHOP KEILEY, Savannah.

"It brings us into closer touch with the Divine Mystery."
BISHOP O'CONNELL, Richmond.

THE MASS—SUNDAYS AND HOLYDAYS 576 pages		THE MASS—EVERY DAY IN THE YEAR 1500 pages	
Leatherette, gilt top	$0.50	Leatherette, gilt edges	$1.50
Morocco, gilt edges	1.00	Morocco, gilt edges	2.00
Levant, gilt edges	1.75	Levant, gilt edges	2.75
Calf, gilt edges	2.50	Purple Calf, gilt edges	4.00

THE HOME PRESS, 23 East 41st Street, NEW YORK

Brun & Chaix

Have been producing and distributing

Absolutely Pure Altar Wines

For Sacramental Purposes

DIRECT TO THE CLERGY SINCE 1877.

Over 4000 Reverend Clergy and Religious throughout the United States, Hawaiian Islands, Philippine Islands, Alaska and Canada are now using our Altar Wines with the greatest satisfaction.

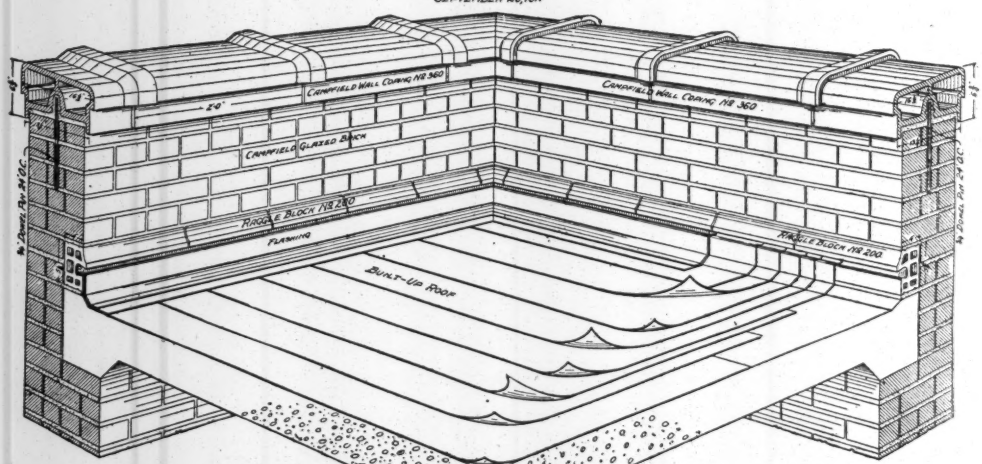
J. A. O. COVICK, Manager

Endorsed by the Most Reverend Archbishop of San Francisco.

Offices: 216 Pine St. San Francisco, Cal. | **Correspondence Solicited** | **Cellars: Oakville, Napa County, Cal.**

CAMPFIELD RAGGLE BLOCK AND WALL COPING

PATENTED
AUGUST 30, 1910.
SEPTEMBER 19, 1911.
SEPTEMBER 26, 1911



CAMPFIELD RAGGLE BLOCK NUMBER 200 ESPECIALLY DESIGNED AND INVENTED FOR ANY KIND OF ROOF AND MASONRY WALL CONNECTION FITTINGS FURNISHED FOR STEP ANGLES, CORNERS, ETC.

GUARANTEED TO TAKE CARE OF ALL EXPANSION AND CONTRACTION AND AT THE SAME TIME PROVIDE AN IDEAL ANCHORAGE AND ABSOLUTE WATER TIGHT JOINING AT THE WALL AND ROOFING CONNECTION

BLOCK NO 200 MADE OF HARD SHALE CLAY, BURNED HARD, WITHFIRED AND GLAZED.

NUMBER 360 WALL COPING IS A ONE WAY DRAIN COPING WITHOUT A RAGGLET. NUMBER 330 COPING IS A ONE WAY DRAIN COPING WITH A RAGGLET.

DETAIL SHOWING METHOD OF PLACING ROOFING IN RAGGLET AND CALKING SAME WITH ROPE OAKUM AND RAGGLET CEMENT

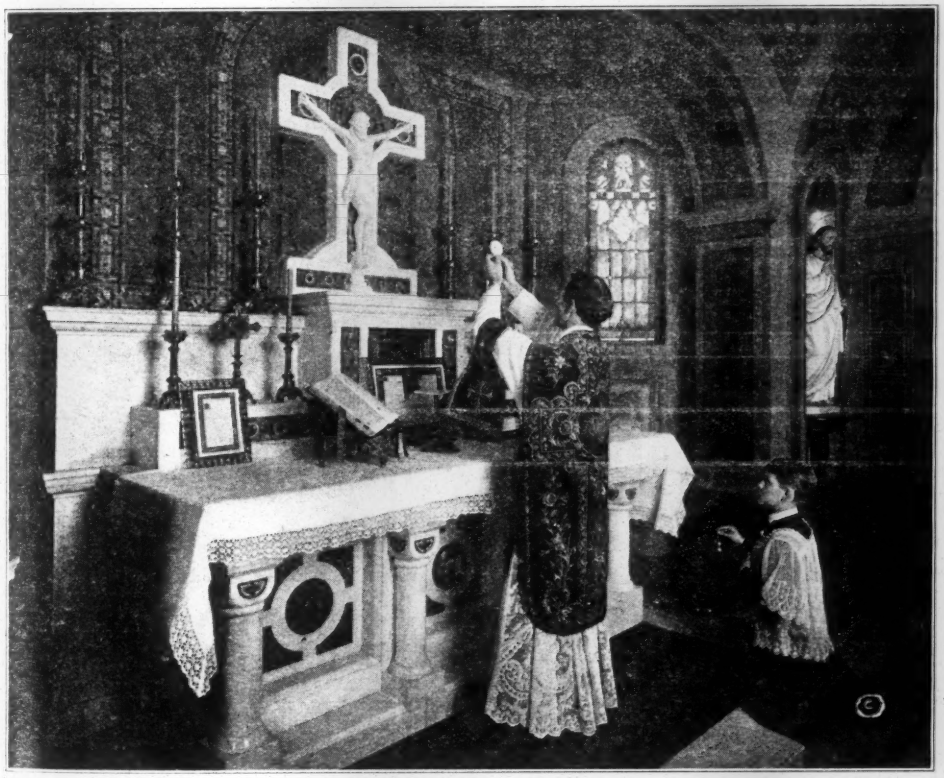
CAMPFIELD RAGGLE BLOCK COMPANY GENERAL OFFICES RICHMOND, IND 12412

FOR PASTORS **FOR TEACHERS**

Teach the Children to Understand and Love the

Mass and Benediction

Beautiful Lantern Slides by the Rev. George A. Keith, S.J.
Approved by the Most Rev. Edmond F. Prendergast, D.D., Archbishop of Philadelphia



COPYRIGHT, 1917, RAU ART STUDIOS, INC.

THE MASS, 64 Views **BENEDICTION, 12 Views**

Slides of Superior Quality, plain or beautifully colored
Photographs, 7x9 inches, plain or colored

Send for Circular giving terms and prices

PUBLISHED AND COPYRIGHT BY

RAU ART STUDIOS, Inc.

238 S. Camac Street, Philadelphia, Pa.

KELLASTONE

IMPERISHABLE STUCCO

Reduce Building Costs By Using

KELLASTONE
MAGNESITE STUCCO

Cut the high cost of building material, yet improve the quality by using Kellastone.

Build for permanence yet at the same time increase the beauty — use Kellastone.

Build a home that is **fireproof** and **waterproof** — no other stucco than Kellastone will accomplish this.

Kellastone Absolutely Will Not Freeze

If you are interested in learning about one of the greatest and most wonderful building materials in existence, the only stuccoing material in creation that may be termed **CRACK FREE.**

WRITE FOR BOOKLET No. 25, which tells about Kellastone a remarkable MAGNESITE STUCCO.

THE NATIONAL KELLASTONE COMPANY

1324 Mallers Building, Chicago, Illinois

SUBSCRIBERS whose addresses have been changed recently are reminded of the importance of sending in notice of their new directions.

We are not responsible for copies of the REVIEW that are not delivered through failure to comply with this requirement.

It is far safer, and easier as well, to attend to this oneself than to throw the burden on the Postmaster or on your successor. If the reader of these lines is concerned, let him send a card to-day, giving new and old address.

MANUAL OF FORTY HOURS' ADORATION

This Manual contains everything requisite for the Devotion—Ceremonies, Rubrics and Prayers.
Per copy, $0.25; five copies, $1.00

Manual of Episcopal Visitation and Sacrament of Confirmation

Full and detailed information, both for the Ceremony of Confirmation and for the Bishop's official visit.
Per copy, $0.25; five copies, $1.00.

ORDER COPIES NOW OF THESE TWO MANUALS SO THAT THEY WILL BE ON HAND WHEN NEEDED

THE DOLPHIN PRESS, 1305 Arch Street, Philadelphia, Pa.

SIXTEENTH THOUSAND!!!

The number of copies already in circulation of this little pamphlet is the best testimonial of its value and popularity.

Address on the

Administration of Baptism

delivered before the Guild of SS. Luke, Cosmas and Damian composed of Catholic Physicians of the Diocese of Philadelphia

By the

REV. A. J. SCHULTE

Professor of Liturgy and Latin in St. Charles's Seminary, Overbrook, Pennsylvania

It would be well to see that a copy is in the hands of

Every Physician in Your Parish and Every Nurse, Catholic or Non-Catholic

It is a succinct and compendious résumé of what eminent authors have said upon the subject.

Ten cents a copy. Twelve copies, $1.00.

Address: The Rev. A. J. Schulte, St. Charles's Seminary, Overbrook, Pa., or this office.

A Supreme Court Justice Emphasizes the Need of Trust Company Trusteeship

"BECAUSE the estate is so large, I deem it necessary to join with him in its management a responsible trust company. The practice seems to be now uniform among men of large properties to designate a trust company as one of their executors."

(A Supreme Court Justice made this statement when appointing a trust company to act jointly with an individual in the management of an estate.)

Bankers Trust Building

The Bankers Trust Company is designated as executor and trustee under will by many "men of large properties," as well as by many persons of only moderate wealth, who realize that under this Company's efficient management, the best interests of their heirs will be scrupulously guarded. The highly specialized service of this Company costs no more than the service of an individual. Write for information.

BANKERS TRUST COMPANY

Resources over $330,000,000

Downtown Office
16 Wall St.

Astor Trust Office
Fifth Ave. and 42nd St.

NEW YORK CITY

WILLIAM J. FEELEY
ECCLESIASTICAL - WARES
GOLD - SILVER - BRASS
601-602 - JACKSON - BUILDING
511 - WESTMINSTER - STREET
PROVIDENCE, RHODE ISLAND

A Useful Pamphlet for Priests

Marriage and Engagement Laws

A Brief yet full and lucid commentary on each article of the "Ne temere."

Embodying an explanation of each decision touching the "Ne temere" from 1908 to the end of 1913.

Alphabetical index at end makes reference to the articles easy and satisfying in every respect.

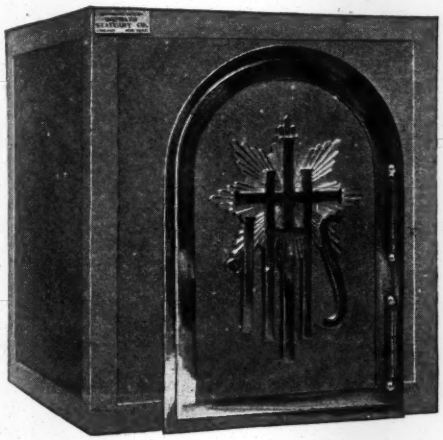
Twenty-five cents per copy

The Dolphin Press
1305 Arch Street **Philadelphia, Pa.**

Ninety Dollars—and Burglar-Proof

DAPRATO STATUARY COMPANY'S

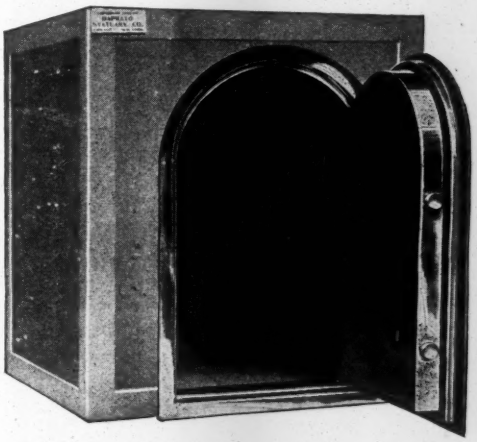
Treasury-Lock Steel Tabernacle Safes



A cheap form of insurance and an absolute guarantee against desecration of the tabernacle. Made to fit any style of altar and installed with greatest ease. Unquestionably the most powerfully built tabernacle safe ever offered.

BUILT LIKE A BANK VAULT

Heavy steel bolts so evenly balanced, that they operate with the greatest ease — lock the door on two sides. One quarter turn of the key and the bolts are thrown. Nothing to get out of order. Prices, $90.00 and up, according to style of door.



Send for Descriptive Circular

DAPRATO STATUARY COMPANY

PONTIFICAL INSTITUTE OF CHRISTIAN ART

762-770 W. Adams Street
CHICAGO, ILL.

51 Barclay Street
NEW YORK, N. Y.

THE

Spencer Steel "Orgoblo"

was the only Organ Blower to receive the "MEDAL OF HONOR," the highest award in organ-blowing

It is the result of twenty years' continuous development in organ-blowing apparatus. Over 11,000 equipments in use in the United States.

The Organ Power Co.

Hartford, Connecticut.
(Also winners of the Gold Medal at the Jamestown Exposition.)
618 Capitol Avenue, Cor. Laure
Telephone, Char. 3662.
Send for Special Circular No. 10, showing Consoles of many of the largest and finest Organs in the United States and Canada.

Church Fairs and Bazaars

Church Institutions have been buying our goods with perfect satisfaction for over 25 years.

This is because we carry a selection of merchandise especially suitable for such purposes at unusually low prices.

Attractive and useful goods in great variety
Novelties and souvenirs, rare and unique
Wheels of Fortune, Games, etc.

Goods hard to find elsewhere

This large catalog FREE to clergymen and buying committees

ASK FOR No. 75 L

See our advertisement in the Official Catholic Directory, page 42.

N. SHURE CO.

Wholesale Notions, Variety Merchandise

CHICAGO

CHURCH GOODS

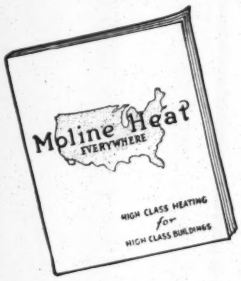
A beautiful and complete collection

PLATE for the Mass and Benediction ✠ Chalices Ciboria ✠ Ostensoria ✠ Lamps and Bells ✠ Bronze Memorial Tablets ✠ Red Letter Douay Bibles ✠ Book Marks and ✠ Articles for Gifts ✠

Catalogs and full information on request

BIGELOW, KENNARD & CO. *Inc.*, COR. WEST AND WASHINGTON ST. — BOSTON

If You Are Interested in Heating



GET this free book before deciding upon a heating plant. It tells all the advantages and drawbacks connected with steam heat—hot air heat—hot water heat—vapor heat—and vacuum systems.

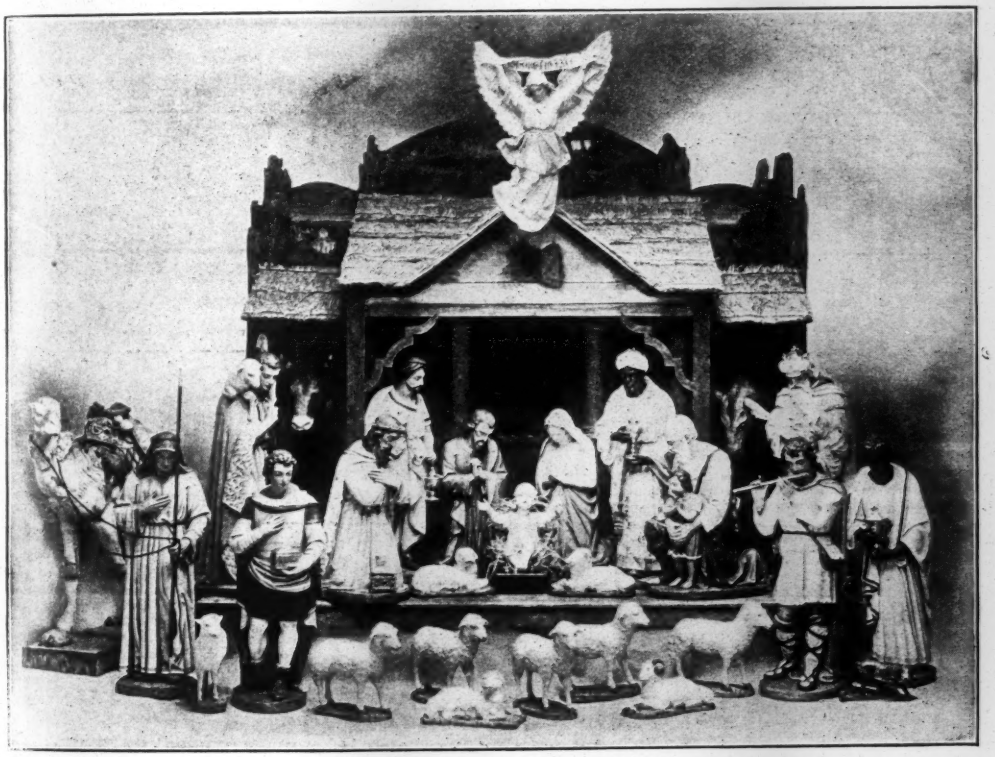
These plain, trustworthy facts enable you to select just the right kind of system—of exactly the right size—for any building. This new free book prevents mistakes and disappointment. Simply send us the name and address of your architect and we will mail you the book. Write today—while you remember.

Moline Illinois

Our Christmas Cribs

Are beyond a Doubt the Most Beautiful Ever Made.
Figures of Real Stone Composition.

The most artistic, prettiest and daintiest Crib Figures ever placed on the American market. Containing all those delightful figures which appeal so much to all of us and over which the "Little Ones" go into ecstacies! So low-priced you will be surprised. Our guarantee is back of every one.



The above Illustration gives but a faint idea of the Real Artistic Beauty of our Cribs.

These Figures are made of the most durable stone composition, and have been modeled by one of the foremost artists of Europe. For beauty of design, artistic contour, drapery, pose, and exquisite coloring, they are in a class by themselves.

To verify our statement that they are the most beautiful Figures extant we should be glad to send on one of the Figures for inspection.

Stables are made of solid wood, beautifully painted and decorated, and so arranged that they can be easily taken apart for storing.

We have them in many different sizes from 10-inch to 33-inch figures. Photograph and full details upon request.

FREDERICK PUSTET COMPANY

52 Barclay Street, New York. **436 Main Street, Cincinnati, Ohio.**

Firms with Episcopal Authorization to handle Sacred Vessels to Repair them

BALTIMORE:	JENKINS & JENKINS, 327 N. Charles Street. JOHN MURPHY CO., Park Avenue and Clay Street.
BOSTON:	BIGELOW, KENNARD & CO., 511 Washington Street. H. A. & M. L. DOLAN, 76 Summer Street. THOS. J. FLYNN & CO., 62-64 Essex Street. PATRICK J. GILL, 387 Washington Street.
CHICAGO:	BENZIGER BROS., 214-216 W. Monroe Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) JOHN P. DALEIDEN CO., 1530-32 Sedgwick Street.
CINCINNATI:	BENZIGER BROS., 343 Main Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) FR. PUSTET CO., 436 Main Street.
CLEVELAND:	THE R. A. KOCH CO., 1139 Superior Avenue. NORTHERN OHIO PLATING WORKS, 1232 E. Third St.
MILWAUKEE:	DIEDERICH-SCHAEFER CO., 413 Broadway. A. WERNER, 649 E. Water Street.
NEW YORK:	BENZIGER BROS., 36 Barclay Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) THE W. J. FEELEY CO., 10 East 50th Street. THE GORHAM COMPANY, 5th Avenue and 36th Street. FR. PUSTET CO., 52 Barclay Street.
PHILADELPHIA:	J. E. CALDWELL & CO., Chestnut—Juniper—So. Penn Sq. H. L. KILNER & CO., 824 Arch Street. FRANK A. L. LEAHY, 1645 North Third Street. J. J. McDERMOTT & CO., Room 818, 1011 Chestnut Street. OESTERLE & CO., 125 South Eleventh Street. F. C. PÉQUIGNOT, 1331 Walnut Street. WRIGHT MANUFACTURING CO., 133 Master Street.
PITTSBURG:	E. J. LETZKUS, 2002 Jenkins Arcade.
PROVIDENCE:	THE W. J. FEELEY CO., 169 South Angell Street. THE GORHAM CO., Elmwood.
ST. LOUIS:	B. HERDER, 17 South Broadway. MUELLER PLATING CO., 217 North Sixth Street.

THE McBRIDE STUDIOS

SCULPTORS AND BUILDERS OF ARTISTIC

ITALIAN MARBLE WORK

The illustration represents the Pulpit and Gothic Wall Tracery erected by us in

St. Joseph's Cathedral
Buffalo, N. Y.

Together with the high altar, six side and shrine altars, Bishop's Throne, railing, fonts, sarcophagi and statues

✣ ✣ ✣ ✣

Other Cathedrals where we have erected important work

Cathedral of St. Patrick
New York City, N. Y.

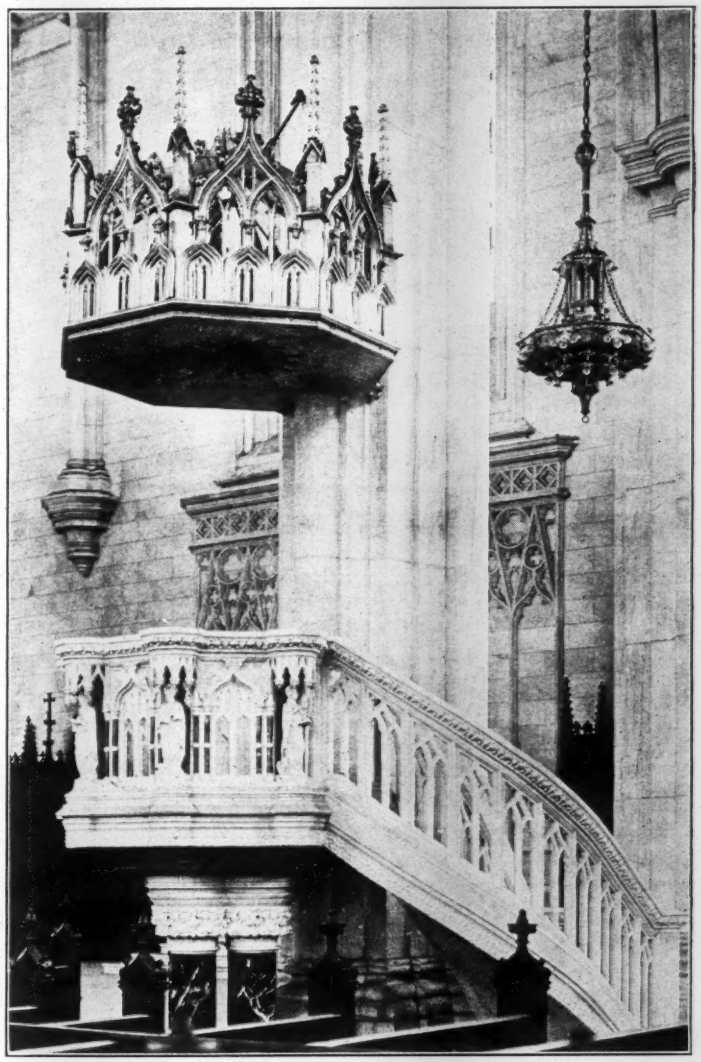
Cathedral of St. Louis
St. Louis, Mo.

Cathedral of St. Paul
St. Paul, Minn.

Cathedral of the Sacred Heart
Richmond, Va.

✣ ✣ ✣ ✣

We are now working on the High Altar and Baldachin of
St. Cecilia's Cathedral
Omaha, Nebraska.

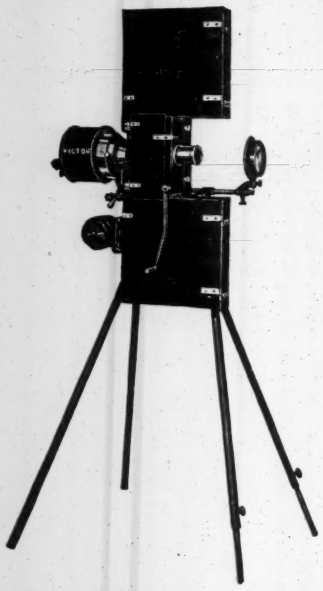


THE McBRIDE STUDIOS

ADDRESS AMERICAN OFFICES

FORTY-ONE PARK ROW NEW YORK CITY, N. Y.

STUDIOS: VIA POSTA VECCHIA, PIETRASANTA, ITALY



Powerful Incandescent Lamps now exclusively used in the Model 2

VICTOR ANIMATOGRAPH

Wonderfully brilliant, rock-steady, flickerless motion pictures whenever or wherever you want them.

The Victor Animatograph uses standard film and standard lantern slides. Easy to run, durable, smooth-running, portable. Fully guaranteed.

Send to-day for trial terms

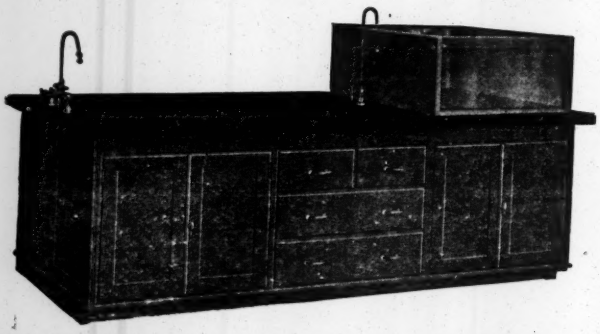
One equipment serves all purposes—short and long distances

VICTOR ANIMATOGRAPH COMPANY

178 VICTOR BUILDING **DAVENPORT, IOWA, U. S. A.**

(Makers of the reliable Victor Portable Stereopticon.)

The Name "GRAND RAPIDS" ON YOUR SCHOOL EQUIPMENT



Means the highest standard in Furniture construction. A quality of material assembled by experienced cabinet and machine men unequaled anywhere.

In selecting your

Parish School Equipment

use "*Grand Rapids*" as a standard.

A Complete line of equipments for all departments in

Chemistry, Domestic Science, Millinery, Physics, Manual Training, Mechanical Drawing, Botany, Sewing.

Write for our Catalogs. Ask for our service in laying out your rooms.

Grand Rapids School Equipment Co.

1581 Front Avenue, North **GRAND RAPIDS, MICHIGAN**

Estab. 51 yrs.

WRITE FOR THESE BOOKLETS

THE 1917 "BLUE FLAG" CASSOCK BOOKLET will be of interest to every Clergyman. In it are given accurate descriptions together with half-tone illustrations of the various styles of "Blue Flag" Cassocks, Clerical Cloaks, Rabbi Shirts, Rabbis, Collars, Birettas, etc. Whether you intend to buy or not—send for a copy.

OUR BOOKLET, "BLUE FLAG" CLOTHING FOR CLERGYMEN gives descriptions and illustrations of "Blue Flag" Sack Suits, Prince Alberts, Standing Collar Frock Suits, Overcoats, Raincoats, etc. These booklets, as also samples of any garments in which you may be interested will be promptly forwarded upon request.

Styls 34 "Blue Flag" Clerical Cloak

CASSOCKS

to suit every preference both as to style and material. Ready-to-Wear or Made-to-Your-Measure from YOUR CHOICE of our wide selection of handsome all-wool fabrics. Write us for samples—it puts you under no obligation to buy.

THE
"BLUE FLAG"
GUARANTEE TAG
If this Garment does not please you, return it at our expense and we will refund your money or exchange Garment, as you prefer.
ZIMMERMANN BROS.
Clothing Company
MILWAUKEE.

A Tag like this is attached to every "Blue Flag" garment.

Clerical Cloaks

of fine black Kerseys in weights to suit the various climates. A "Blue Flag" Cloak will last for years and amply repay its cost in comfort, convenience and service. Order one—with privilege to return it, at our expense, if not to your liking.

All-wool Black Serges

For Samples and Prices of exceptionally good values in all-wool black Serges address our Piece Goods Department.

National Efficiency

Contribute to National Efficiency by placing orders early to be shipped before the pre-holiday rush—heavier this year with country-wide and over sea delivery to our men in the service.

ZIMMERMANN BROS. CLOTHING CO.

406 Broadway

Cassocks and Complete Outfits for Bishops and Monsignori.

Milwaukee, Wis.

INTERIOR DECORATORS

Church Work a Specialty

Correspondence solicited **Estimates furnished**

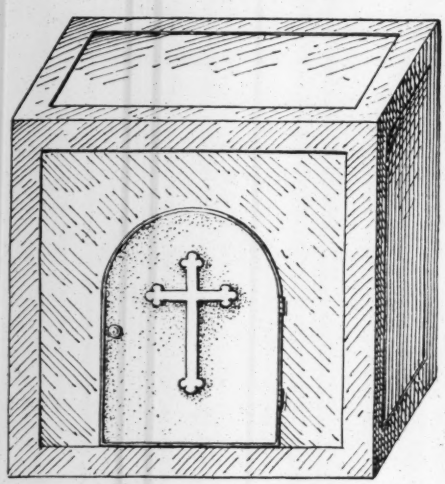
W. P. NELSON CO.

Established 1856

N. J. NELSON, President

Chicago: 614 South Michigan Ave. New York: 209 West 33d Street

Ecclesiastical Art Metal Work



Specially constructed Steel Safes, made air-tight, well lined with seasoned cedar. Doors of brass, bronze or steel, with distinctive cast emblems. Furnished in all sizes and styles, at reasonable rates.

We manufacture a complete line of exclusive church work

Chalices, Ostensoriums, Candlesticks, Crucifixes, Lamps, Candelabra, Brackets, Censers, Railings, Gates, Pulpits

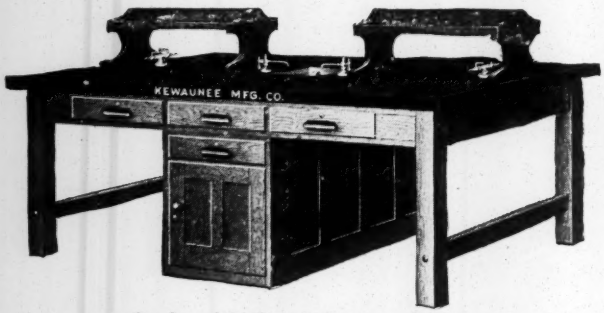
Repairing and Gold-plating done at reasonable cost

Episcopal Permission to handle Sacred Vessels

All the best dealers handle our products

WRIGHT MANUFACTURING CO.

131-33-35 Master St.
Philadelphia, Pa.



Students' Biology Laboratory Table.

In quality of material, character of workmanship, finish and service, you will find

KEWAUNEE
Laboratory Furniture

is the best to be obtained, and these facts are generally admitted by educators who have had experience with the various makes.

Kewaunee Mfg. Co.

LABORATORY FURNITURE EXPERTS

KEWAUNEE, WIS.

Chicago General Sales Office, 460 E. Ohio Street

Branch Offices:

New York	Baltimore	Dallas	Kansas City	Los Angeles
Columbus	Atlanta	El Paso	Minneapolis	San Francisco
	New Orleans	Little Rock	Denver	

SS. PETER & PAUL'S CHURCH, DETROIT, MICH.

Correct Church Decorations

RELIGIOUS PAINTINGS

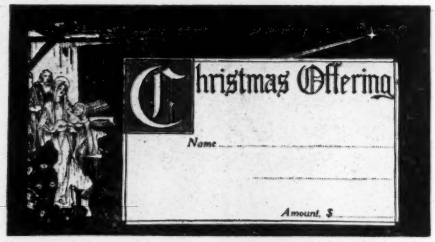
SPECIAL ATTENTION GIVEN TO ACOUSTICAL TREATMENT AND SCIENTIFIC LIGHTING

THE REV. CLERGY IS RESPECTFULLY INVITED TO VISIT OUR STUDIOS AND INSPECT OUR FACILITIES

WRITE US FOR SUGGESTIONS AND ESTIMATES

CONRAD-SCHMITT STUDIOS

1707 GRAND AVENUE MILWAUKEE, WISCONSIN



Christmas Envelopes and Greeting Cards

D. P. MURPHY JR., 14 BARCLAY ST., NEW YORK

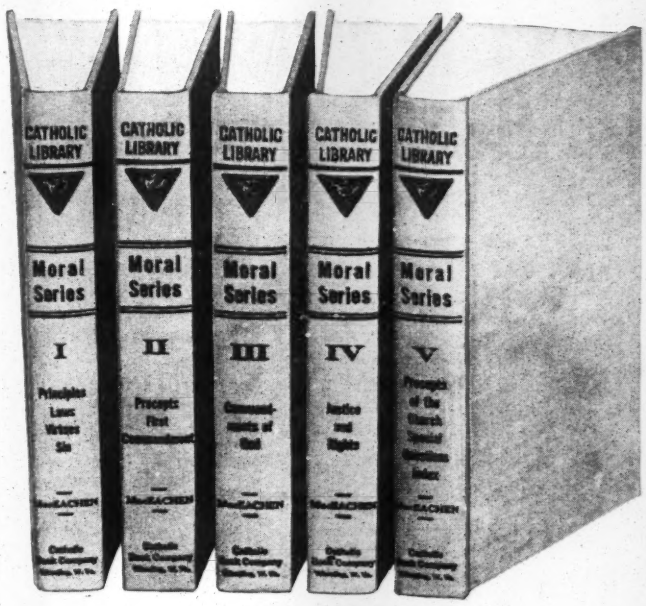
J. E. Caldwell & Company

Philadelphia

Requisites for the Altar

Tabernacle Doors, Bells
Crucifixes, Candelabra
Statues, Missal Stands

Designs for Approval



Dogmatic and Moral Series in same binding.

MacEachen's

Dogmatic Series

5 Volumes

Prefaced by Cardinal Gibbons

Moral Series

5 Volumes

Prefaced by Bishop Shanahan

$2.00 per set postpaid

Each volume is a veritable treasure-house of knowledge. They contain accurate, clear, authoritative and concise treatises on Dogmas and Morals.

Just the books every priest has been looking for.

Short and to the point in plain understandable English

An Amazingly Clear Explanation.

It is difficult for any writer to present the simplest facts about dogmas and morals in terms that all will instantly grasp. Surely it was nothing less than divine inspiration that gave Father MacEachen his uncommon ability to say the things he wants to say with such clarity and simple strength. For talented and learned an exponent of religious doctrine as Father MacEachen is acknowledged to be, and thoroughly well versed in every phase of his subject as he is, it takes more than mere knowledge to be able to explain and make clear the great dogmatic and moral truths, the guides to righteous human conduct in the way that he has done.

Priests
find these books very useful for ready reference and review work.

Catholic Men and Women
who have been searching for books that will tell them all the priest knows, should procure both the Dogmatic and the Moral Series.

Teachers
will find these books invaluable either as text-books or as auxiliaries to their regular courses of religious instruction.

Non-Catholics
who want a short, concise statement of Catholic teaching will find these books invaluable.

The Books were Written for Every Catholic.

Don't imagine that only the highly educated Catholic will profit by these books. It is for the humblest laborer, the least learned of the workers in the Lord's vineyard that they have been prepared; indeed, it is this feature—their simplicity—that makes them so tremendously invaluable. In this day when so many scoffers with a smattering of knowledge decry the holiest principles of our holy faith, when brazen shysters with their so-called advanced teachings attack before our very eyes the bottom-most foundations of divine truth, it is a God-send to have such an easily obtainable, easily understandable explanation of Catholic morality and dogma, and social conduct as MacEachen's Dogmatic and Moral teachings are. It is distinctly perilous to eternal salvation for any Catholic to neglect to grasp such an opportunity when it is presented. Even the most learned will find much they never learned in these five books.

Send Your Order To-Day

EXTENSION PRESS

325 Brooks Building
CHICAGO, ILL.

From the "Magic Lantern" to the

Bausch and Lomb Balopticon

THE PERFECT STEREOPTICON

For a great many years our large staff of optical experts has been working to perfect this evolution. In the Balopticon they have succeeded in developing the plaything into a perfect projection apparatus of acknowledged value for illustrating lectures, parish entertainments, etc.

Our Combined Model (illustrated) has the new gas-filled Mazda lamp which furnishes superior illumination at less cost than the old style A. C. arc. This model is equally useful in projecting slides or opaque objects (maps, specimens, photos, etc.) the two forms being instantly interchangeable. The price for this model is **$120** — other models, **$26.50 up.**

Write for our illustrated price list with complete description of all models.

BAUSCH & LOMB OPTICAL CO.
516 St. Paul St., Rochester, N. Y.

NEW YORK **WASHINGTON** **CHICAGO** **SAN FRANCISCO**

Leading American Makers of Photographic and Ophthalmic Lenses, Microscopes, Projection Lanterns, Stereo-Prism Binoculars and other High-Grade Optical Products.

JOHNS-MANVILLE *Transite* ASBESTOS SHINGLES

THE possibilities for artistic treatment of church roofs afforded by this modern roofing have thus far been but partially developed. The different colors, shapes, sizes and thicknesses of shingles, and the opportunities to vary pattern and bond to obtain distinct and attractive roof texture, prove this a rich field for study.

Nor is it difficult to foresee the time when inflammable roofings will be generally prohibited by law, as evidenced by many recent city ordinances.

There's a Johns-Manville Asbestos Roofing to fit every roofing requirement. For flat roofs, Asbestos Built-up Roofing; for sloping roofs, Asbestos Ready Roofing; for skeleton construction, Corrugated Asbestos Roofing; for homes, Transite Asbestos Shingles.

Johns-Manville Asbestos Roofings and Shingles are examined, approved and labeled by the Underwriters' Laboratories, Inc., under the direction of the National Board of Fire Underwriters.

H. W. JOHNS-MANVILLE CO
NEW YORK CITY
10 Factories — Branches in 54 large cities.

A Beautiful Reminder of the Faithful Departed.

Suitable Pedestals Furnished.

No. 1069. Purgatory Group.

Sculptors **THE KALETTA COMPANY** Decorators

Church Statuary, Altars, Church Furnishings, Shrines, Mosaics, Memorials

Ecclesiastical Art in Composition, Terra Cotta, Wood, Marble, Scagliola, Stone, Metal, etc.

Ateliers, 3715-21 California Avenue

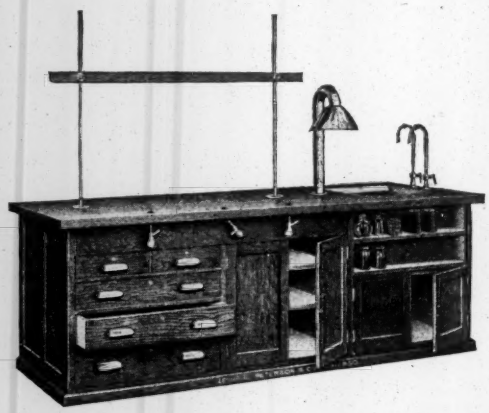
Catalogs and Designs submitted. **SAINT LOUIS, MO.**

LEONARD PETERSON & CO., Inc.

Pioneer Designers and Manufacturers of

High Grade Laboratory Furniture

For Chemistry, Physics, Biology, Physiography, Domestic Science, Domestic Art, and Manual Training.



Superior quality, strength, solidity, and durability are built right into the construction of our furniture. Every detail is well worked out. Our furniture has met with the approval of hundreds of educators thruout the United States, Canada, Porto Rico, and China.

Send for domestic science and manual training catalogue No. 8, and laboratory furniture catalogue No. 9.

LEONARD PETERSON & CO., Inc.

Manufacturers of Guaranteed Laboratory Furniture

1234-48 Fullerton Ave., Chicago, Ill.

New York Office: 70 Fifth Avenue, New York City.

BRASCOLITE

DIFFUSION PLUS REFLECTION

The approach of the dark days and early twilight makes the proper provision for artificial illumination necessary.

An investigation of the desirability of Brascolite equipment for real service will bring to light the most desirable features, such as highest efficiency in operation; low maintenance cost; soft white, uniform, illumination. May we send you literature?

LUMINOUS UNIT CO

ST. LOUIS, U. S. A.

New York	Chicago	Boston	Philadelphia	San Francisco
30 Church Street	19 South Fifth Ave.	223 Old South Bldg.	1007 Land Title Bldg.	639 Market Str

CANON SHEEHAN OF DONERAILE

The Story of an Irish Parish Priest as Told Chiefly by Himself in Books, Personal Memoirs and Letters.

By the Rev. HERMAN J. HEUSER, D.D., Overbrook Seminary. With Portraits and other illustrations. 8vo. $3.50 *net*. [*Immediately.*

"The biographer has here revealed his subject 'in the habit as he lived'. For the most part it is the Canon who tells his own history under the skilful direction of Dr. Heuser, one of his most intimate friends up to the end of the Canon's life. Dr. Heuser's peculiar interest as Editor of the *American Ecclesiastical Review*, in the author's literary work, and his intimate correspondence with Canon Sheehan, gave him a special advantage in the study of the Irish Churchman's aims and purposes. In the interpretation of these the interest of the biography largely lies."

LIFE AND LETTERS OF MAGGIE BENSON

By her brother, ARTHUR CHRISTOPHER BENSON, Master of Magdalene College, Cambridge; Author of "Hugh: Memoirs of a Brother," etc., etc. With Portraits and Illustrations. Crown 8vo. $2.50 *net*.

Margaret Benson, the daughter of a gifted house, had for her special gift the power of philosophic thought and an inward flow of religion. Without caring to assume a prominent position in the active world, she was an inspirer of others; and this sketch by her brother aims at being not the history of a career, but the revelation of a character which even in the closing days of physical break-down, so grievous to the onlookers, proves that the inner fire still has the power to sustain and uplift.

ARTHUR STANTON: A Memoir

By the Right Hon. GEORGE W. E. RUSSELL. With Portraits and other Illustrations. 8vo. $3.50 *net*.

Father Stanton was for fifty years a Curate at St. Alban's, Holborn, and during his ministry there his fame as a preacher and his personal influence among all classes of men made him a marked figure in the English Church. He died in 1913.

EPISTEMOLOGY, OR THE THEORY OF KNOWLEDGE: An Introduction to General Metaphysics

By PETER COFFEY, Ph.D. (Louvain), Professor of Logic and Metaphysics, Maynooth College, Ireland; Author of "Ontology," "The Science of Logic," etc.

In 2 vols.. Vol. I: The Nature of the Inquiry—Intellectual Knowledge: Judgment—Intellectual Knowledge: Conception. $3.75 *net*. [*Just Ready.*

Vol. II: The Data of Intellectual Knowledge: Sense Perception—Truth and Certitude: Their Criteria and Motives. $3.75 *net*. [*Just Ready.*

STUDIES IN ENGLISH FRANCISCAN HISTORY: Being the Ford Lectures Delivered in the University of Oxford in 1915

By A. G. LITTLE, M.A., Lecturer in Palæography in the University in Manchester 8vo. $3.00 *net*.

"The more these studies are read the better they seem to be. There is a great deal that is new, and what is not new is told with that touch of imaginative understanding which makes it fresh in the telling."—*The Times* (London).

Sermon Notes: Second Series, Catholic

By the late Monsignor ROBERT HUGH BENSON. Edited by the Rev. C. C. MARTINDALE. With Frontispiece. Crown 8vo. $1.25 *net*.

CONTENTS: On the Will of God—The Way, the Truth, and the Life—Four Miracles of Christ—Characteristics of the Christian Religion—Kikuyu Sermons—Uncatalogued Sermon Notes—Loose Papers.

The Parish Theatre

A Brief Account of Its Rise, Its Present Condition, and Its Prospects, to which is Added a Descriptive List of One Hundred Choice Plays Suitable for the Parish Theatre.

By the Rev. JOHN TALBOT SMITH. LL.D., 12mo. $1.00 *net*. [*Nearly Ready.*

Sponsa Christi: Meditations for Religious

By Mother ST. PAUL, House of Retreats, Birmingham. With a Preface by the Rev. JOSEPH RICKABY, S.J. Crown 8vo. $0.90 *net*.

Although intended for the use of Nuns, this book will also be valuable for Priests and male Religious, not only to administer in Convents, but to make their own meditations for their own benefit, if they will remember that the book is not written primarily for men, and in some cases requires adaptation.

Introductory Philosophy

A Text-book for Colleges and High Schools

By CHARLES A. DUBRAY, S.M., Ph.D., Professor of Philosophy, Marist College, Washington, D. C. With a Preface by Professor E. A. PACE. Catholic University, Washington, D. C. $2.60

"Primarily intended as a text-book for use in college, it will prove a valuable instrument to form and strengthen the minds of our Catholic young men and women, to help them to realize the solid foundations of truth that underlie and support the rational and therefore the theistic and consequently Catholic world-view and the reasonable basis of morality, faith, religion, life."—*Ecclesiastical Review.*

NEWMAN'S "GENTLEMAN"

Being Discourse VIII, reprinted from "The Idea of a University."

By CARDINAL NEWMAN. With Introduction and Notes by CHARLES L. O'DONNELL, C.S.C., Ph.D., Professor of English, University of Notre Dame. Crown 8vo. 35 cents.

"Primarily intended for students of English literature it will be no less useful to many general readers. . . . This work leaves nothing to be desired; in every respect it is a model text-book."—*Ave Maria.*

Longmans, Green & Co., Publishers, New York

IN PRESS

BALTIMORE ORDO FOR 1918

Containing the Calendar of the Universal Church and may be used by all of the Clergy

Published with the Approbation of

CARDINALS GIBBONS, FARLEY and O'CONNELL

Special Supplements for the Archdioceses and Dioceses of

Baltimore	Portland	Albany	St. Augustine	Hartford
Philadelphia	Rochester	Charleston	Trenton	Pittsburgh
Burlington	Syracuse	Harrisburg	New York	Richmond
Fall River	Wilmington	Ogdensburg	Altoona	Springfield
Manchester	Boston	Providence	Erie	Wheeling

Vicariate-Apostolic of North Carolina

Every Other Page is Blank which may be used for Memorandums and Mass Intentions

24mo. Cloth. Red Edges. Price, 50 cents, net

JOHN MURPHY COMPANY, Publishers

200 West Lombard Street, Baltimore, Md.

FOR - ORIGINAL - WORK - IN - CHURCH
DECORATIONS - AND - FURNISHINGS
ALTARS - SHRINES - STATIONS
STAINED - GLASS - WOODWORK - ETC.
CONFER WITH

HARDY

W A R W I C K
RHODE ISLAND
HEAD DESIGNER OF THE W. J. FEELEY CO.
FORMERLY WITH THE GORHAM CO.

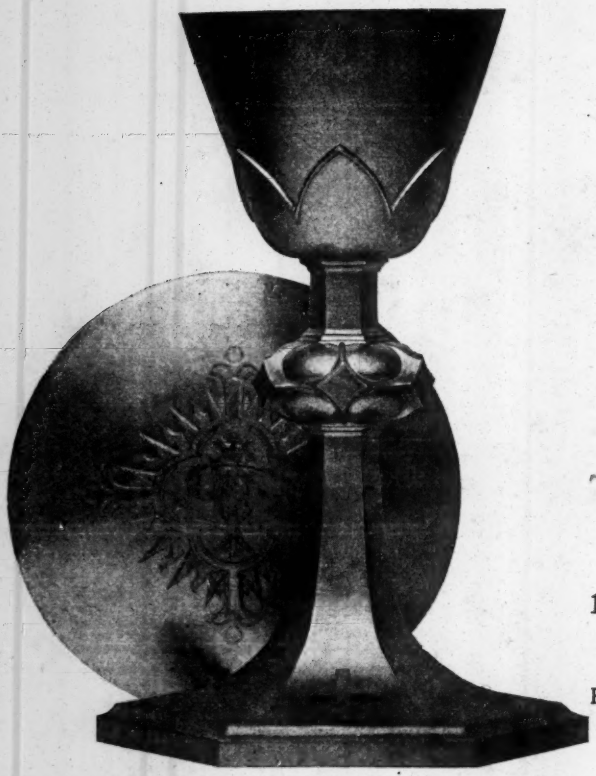
HONOR ROLL

In United States Standard Bronze
19⅛ in. x 16¾ in.
$100 Complete.

For the names of members of organizations enrolled in the Service of the United States of America. Place one in your church now.

THE GORHAM COMPANY

Fifth Avenue and Thirty Sixth Street
New York City



CHALICE & PATEN

No. 7274
HEIGHT, 9 INCHES
IN STERLING SILVER
GOLD PLATED
PRICE, . . . $100.00

THE W. J. FEELEY COMPANY

10 EAST FIFTIETH STREET
NEW YORK CITY

FACTORY: PROVIDENCE, R. I.

READY NOVEMBER EIGHTH

GOD AND MYSELF

An Inquiry Into the True Religion

BY

MARTIN J. SCOTT, S.J.

THOUSANDS OF CATHOLICS have been waiting for just such a book as this. Any one can understand every page of it—that's the author's intention. It will delight every Catholic and make him more secure in his Faith, and it will present the Catholic Church to non-Catholics in a way that will compel the proper understandiug of her mission. This book is different from anything you have ever read and that's why you'll like it.

AT ALL CATHOLIC BOOK STORES

Cloth binding . . . $1.00, net. ($1.10 postpaid)
Paper binding . . . . .25, postpaid
Quantity prices furnished on application.

ADDRESS MAIL ORDERS TO

P. J. KENEDY & SONS

44 BARCLAY STREET, NEW YORK